ISLAM AND WESTERN SOCIETY

M. JAMEELAH

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Arefutation of the Modern way of Life

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WHAT ! DO THOSE WHO DISBELIEVE THINK THEY CAN TAKE MY SERVANTS AS THEIR PROTECTING FRIENDS AGAINST ME ? VERILY WE HAVE PREPARED HELL FOR THEIR ENTERTAINMENT.

SHALL WE INFORM YOU OF THE GREATEST LOSERS IN RESPECT OF DEEDS ? THESE ARE THEY WHOSE EFFORT GOES ASTRAY IN THIS WORLD'S LIFE AND YET THEY THINK THEY ARE MAKING GOOD MANUFACTURES.

THEY ARE THOSE WHO DENY THE SIGNS OF THEIR LORD AND THEIR HAVING TO MEET WITH HIM.

VAIN ARE THEIR WORKS. NOR SHALL WE ON JUDGMENT DAY GIVE THEM ANY WEIGHT.

HELL IS THEIR REWARD BECAUSE THEY REJECTED MY SIGNS AND MY APOSTLES AND HELD OUR REVELATIONS AND OUR MESSENGERS IN MOCKERY.

The Holy Quran XVIII : 103-107

This book is intended only for the cause of Almighty Allah and the Holy Prophet Muhammad in the struggle against atheism and materialism.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

PREFACE

This collection of ten essays, written between October 1971 and August 1975, is intended for the English-speaking, modern-educated Muslim in Muslim lands specifically and for the intelligentsia in Asia and Africa generally, in order to warn them of the fatal pitfalls of modernization; that to copy the West blindly and uncritically in everything does not provide any remedy for the social problems of the so-called "under-developed," "poor" countries of the East but rather will only aggravate the predicament in which they now find themselves in addition to creating numerous new troubles exported by the West under the slogan of "modernity." Since in these chapters, there is much overlapping of the various aspects of the same subject dealt with here, repetition could not be avoided. I only hope that the effect of this repetition on the reader will serve the purpose of emphasis rather than monotony.

The author does not think it sufficient merely to denounce westernism as evil and inimical to the spirit of the Islamic faith and its historical culture. Rather she feels that such condemnation will have no effect on the educated reader until the all-embracing evil of contemporary life in every aspect is thoroughly exposed in careful detail by quoting at length from Western sources. Thus the reader will not conclude that the views of the author are merely the result of her personal prejudices and narrow-mindedness but

will instead gain insight into what is wrong with the modern way of life as related by recognized Western authorities in their own words.

Philosophically, this book takes its stand against the evolutionary, relativistic, secular outlook prevalent among the political leadership in Asia and Africa today which equates "change" with "progress" and upholds absolute, transcendental standards as essential for the survival of civilization. In the opinion of the author, contemporary materialistic ideologies do not owe their triumph over the traditional religions and philosophies of Asia to any intrinsic superiority or inherent merit but merely to their ability—thanks to radio, television, cinema and the popular press—to outshout their rivals. Western methods of conquest were simple. As Theodor Herzl, the founder of modern Zionism, himself wrote in his personal diary on May 12, 1898: "Noise is everything! In truth, noise amounts to a great deal. A sustained noise is in itself a noteworthy achievement. World history is nothing but noise: noise of arms and of advancing ideas. Men must put noise to use!" Ishi (1862-1916), the last Stone-Age survivor of an American Indian tribe in California, according to his sympathetic biographer, Theodora Kroeber, was endowed with lucid, objective insight into our failings. "He looked upon white men as sophisticated children—smart, very clever but not wise."

Many readers will no doubt ask me at this stage: "Why condemn the West? Would it not be more constructive to concentrate on the defects, weaknesses and shortcomings of the Muslims and then simply present

the teachings of Islam in an attractive and appealing manner? The Quran itself is the most eloquent testimony that the worker for *Tabligh* or missionary activity cannot preach Islam to non-Muslims or misguided Muslims without condemning what is opposed to it. Love cannot fully express itself without hatred for its enemy and our hatred of falsehood must be proportionate to our love for the Truth.

The adoption of Western culture and values by increasing multitudes of Muslims is the greatest menace to the survival of the Islamic way of life (and by analogy, all non-European cultures) in history. Our very identity as Muslims and the entire foundation of our faith in Islam is being undermined by the combined technological weapons of Western ideological propaganda. The worship of Allah and submission to His will through wholehearted obedience to Divine revelation, is rapidly giving way to a new idolatry of the crudest sort, as more and more of us prostrate ourselves at the feet of the contemporary deities of Change, Modernization, Development and "Progress." Thus our attitude towards modernity is no academic matter of tedious "research." It is for us no less than a question of life or death !

I do not mean to say that there is absolutely no value in any of the positive achievements or experience of the West from which we could profit. Beneficial and stimulating cultural exchange between different peoples and cultures has always been practiced universally since the emergence of man and historic Islamic civilization, located as it was at the vital crossroads between Asia, Africa and Europe, was no exception.

What is condemned is not normal cultural exchange accomplished with an open, confident, critical and independent mind, but blind, indiscriminate, sterile imitation which results in cultural desolation, social and moral anarchy, defeatism, inferiority-complexes and abject slavery of the soul.

The last decades of this century have proved to everybody who has eyes to see that contemporary civilization has deteriorated into its terminal stages of decadence, strikingly similar to the decline of Rome two thousand years before. It is quite obvious to leading thinkers in Europe and America that our present civilization cannot long endure if prevailing trends continue. The question is now: *what will replace it?* As a Muslim, it is my conviction that Islam is the only solution. But if we Muslims choose to erase our identity, abandon our heritage for the worship of Westernism and merge ourselves into international moral and cultural decadence, then we will have missed the last opportunity to revive the Islamic order as the salvation for men here and hereafer.

MARYAM JAMEELAH (Lahore)
(formerly Margaret Marcus of New York)

Ramadan 1, 1395
(September 7, 1975)

THE HOLY PROPHET AND HIS IMPACT ON MY LIFE

Ever since the days of my early childhood, my life has been dominated by a religious outlook. This does not even exclude my adolescence and early youth when, due to my disillusionment with the established Jewish synagogue and Christian churches, I professed atheism for even then, my life was religious in the sense that I was always in search for the absolute Truth which alone gives human life its meaning, direction and purpose. I was not, however, raised in a religious atmosphere. My family and their friends, having been thoroughly integrated into American life, were Jews only nominally. They were thoroughly decent, respectable, intelligent, broad-minded, cultured people who firmly believed in and observed all the basic moral laws yet they denied that ethical behaviour was dependent upon theology ; in fact, they could not even understand the relevance between the two. All of them regarded any conception of Divine reward and punishment in life after death as an outmoded superstitious belief of by-gone ages. Any concept of a personal Deity Who directly intervenes into human affairs and would listen to the supplications of His devotees, Divine revelation and Prophethood was also scorned for the same reasons. As soon as I was able to think and comprehend at all, I was repelled by the dominant values of my society, the purpose of which is happiness, pleasure and enjoyment while I longed above all else to achieve something eternally worth-

while. Since, according to this outlook, there are no answers to the ultimates, one must avoid thinking about them and just enjoy as best one can, the transitory pleasures life has to offer at the moment—good health, tasty food, comfortable living, the love of family, the companionship of congenial friends and the variety of entertainments and amusements which modern America makes available in such abundance. Never ask oneself why we were born, who created us, what is the purpose of our life, why we must die and what will happen to us after death, lest one be afflicted with depression, pessimism and despondancy. Americans are often praised by outsiders because they are not "static" and love, nay, worship—Change. According to these "progressives," America is synonymous with Progress because it is supposedly the only country unimpeded by "rigid, archaic philosophies, social and religious, and therefore able to nourish creative Change." I never shared this worship of Change for its own sake. To me, the absence of permanence and stability in anything means the outright denial of its value and makes life frivolous and superficial. My quest was always for absolutes.

Neither Judaism nor Christianity could satisfy me. I was repelled by the narrow, parochial-mindedness of the synagogue and horrified by the atrocities of Zionism against the indigenous Arabs of Palestine. I could never reconcile myself to the complicated, incomprehensible theology of the Christians and the endless compromises of the Church with moral, social, political and economic evils. Both the synagogue and the Church, as I encountered them, were filled with

corruption and hypocrisy. In the course of what Jewish training I received, it was but natural for me to be curious about the faith historically most closely akin to Judaism. I found that I could not learn about the Arabs without also learning about Islam and its civilization and as soon as I discovered that it was not the Arabs who had made Islam great but the other way around, I wanted to know as much about this faith as I could. The superiority of the Quran over the Bible to me lay in its all-embracing universality in contrast to the narrow, rigid nationalism of the Jewish scriptures. As this universality makes for the superior morality, it has exerted a drastic effect on the historical development of these religions and civilizations shaped by them.

In Islam, my quest for absolute values was satisfied. In Islam I found all that was true, good and beautiful and which gives meaning and direction to human life (and death) while in other religions, the Truth is deformed, distorted, restricted and fragmentary. If anyone chooses to ask me how I came to know this, I can only reply that my personal life experience was sufficient to convince me. My adherence to the Islamic faith is thus a calm, cool but very intense conviction. Unlike some other converts, I never saw the Holy Prophet in my dreams during sleep at night ; I never experienced any mystical visions and nothing dramatic at the time of my conversion ever happened. Since I have, I believe, always been a Muslim at heart and by temperament, even before I even knew there was such a thing as Islam, my conversion was mainly a formality, involving no

radical change in my heart at all but rather only making official what I had been thinking and yearning for many years.

Soon after I began the study of the Quran, I discovered that a proper understanding of it is impossible without some knowledge of the relevant Hadith, for who is better qualified to interpret the Quran than the man to whom it was revealed ? The Quran provides us with the general outline of the life ordained by Islam but only the Hadith fill in all the necessary details. To those who deny the validity of this only authoritative interpretation of Quran :

> When the Prophet's wife, Ayesha, was asked to describe the mode of his life and conduct, she replied; "His morals are the Quran." In other words, his daily life was a true picture of the Quranic teachings. He was an embodiment of all the virtues which have been enunciated by the Quran. The record of his life which sheds light on his conduct as a child, as a father, as a neighbour, as a merchant, as a preacher, as a persecuted fugitive, as a friend, as a warrior, as an army commander, as a conqueror, as a judge, as a law-giver, as a ruler and above all, as a devotee of Allah, was all an exemplification of the Book of Allah.[1]

The sincerity and purity of his pious living was clearly revealed in his daily routine.

> The daily routine of his life was extremely rigorous. After the dawn *Salat*, he received people so as to educate them. He even settled disputes and administered justice, received envoys and dictated despatches and then the assembly was adjourned. The public function now over, he used to go to one of his

1. *The Life of Muhammad*, Abdul Hamid Siddiqui, Islamic Publications, Lahore, 1969, p. 384.

wives and do any work she wanted. He even went to the market for shopping. Then another short prayer was performed after which he visited the sick and the poor and called at the houses of his friends and then he went to the mosque for *Zuhr Salat.* After returning from the mosque, he took his meal, if it was available, and then returned to his private apartment for some rest and then went again to the mosque for the *Asr Salat.* Afterwards the Holy Prophet would go to his wives and sit with them until children claimed his time. He led the *Maghrib Salat* and then took his evening meal and then returned to his home for prayers in solitude and rest. He slept for a few hours only and then rose and prayed and meditated and again retired to bed only for a brief time, rising again for the dawn *Salat* when the day's work began once more. His energy was extraordinary. He seldom complained of fatigue.[2]

Now let us see how this pious life affected the activities of his womenfolk :

Hazrat Ali once asked one of his pupils: Shall I tell you the story of Fatima, the dearest and most loved daughter of Prophet? When the pupil replied in the affirmative, he said : "Fatima used to grind the grain herself which caused callouses on her hands. She carried water for the house in a leather bag which caused scars on her breast. She cleaned the house herself which made her clothes dirty. Once when some war-captives were brought to Medina, I said to her : "Go to the Prophet and request him for a servant to help you in your housework." She went to him but found many people round him. As she was very modest, she could not be bold enough to request the Prophet in the presence of other people. Next day the Prophet came to our house and said : "Fatima, what made you come to me yesterday?" She felt shy and kept quiet. I said : "O Prophet of Allah, Fatima has developed callouses on her hands and breasts on account of grinding grain and

2. *Ibid.*, p. 389.

carrying water. She is constantly busy in cleaning the house and in other domestic work, causing her clothes to remain dirty. I informed her about the captives and advised her to go to you and request a servant." The Prophet replied : "Fatima! Fear Allah! Acquire *Taqwa* (piety) and when you go to bed, recite, *Subhanallah* 33 times, *Alhamdulillah* 33 times and *Allahu Akbar* 34 times. This you will find more helpful than a servant." Fatima said : "I am content with Allah and His Prophet." [3]

And how did the Prophet's wives spend their time?

Ayesha said : Maymuna was the most pious and most faithful of her kin among all the Prophet's wives. She was seen either engaged in *Salat* or in domestic duties. When she was doing neither, she was busy cleaning her teeth with the *miswaq*.[4]

This will not appeal to the advocates of the so-called "Women's Liberation." The immediate reaction of the modern-minded woman to this is dismay. She will certainly ask me how I as a twentieth-century woman, born and reared in modern America could possibly endorse such an apparently poor and limited life? The answer is that to the Holy Prophet, depth of experience was more important than breadth. The fast pace of modern, mechanized living where to be active and "always on the run" are in themselves regarded as supreme virtues, the experiences of modern men and women may be broad and varied, yet their minds remain superficial, fickle and shallow. I would point out to her the fact that many modern American women are unhappy even

3. *The Stories of Sahabah,* Maulana Muhammad Zakaria. Malik Bros., Lyallpur, n.d., pp. 157-158.

4. *Ibid.*, p. 197.

though they can do virtually anything they please. They enjoy the highest standard of living in history; they are the best-dressed, best-groomed, best-fed, best-housed women anywhere with the least drudgery; they have the most freedom, the greatest variety of interesting social contacts, are unexcelled in the extent of their secular education and have the widest possible opportunity to enrich their self-indulgence and can do whatever they want, yet despite all these material advantages, too many American women are restless, dissatisfied and even neurotic.

For the Holy Prophet, the purpose of life was achievement—not enjoyment. Pleasure and happiness in Islam are but the natural by-products of emotional satisfaction in one's duties being conscientiously performed for the pleasure of God to gain salvation in the life to come. In the materialistic world, achievement is equated with the capturing of political or economic power, fulfilment in the arts and sciences and acquiring fame, if one is exceptionally gifted, or enjoying an ample income from business and commerce. In Islam, achievement is rated on accomplishing what is enduring and worthwhile through useful, benevolent and productive work and to refrain from wasting one's time in empty self-gratification disgraced by sinful deeds. The Supreme Achievement is to attain, through implicit obedience to Quran and Sunnah, eternal salvation in the world to come.

This was the dominant theme of all the teachings of the Holy Prophet as shown in the following oration which he delivered at the mosque in Medina in the

first year of the *Hijra* :

> O people! Make provision for yourselves in advance. You should know by Allah everyone of you will indeed faint; then he will leave his cattle without a shepherd. Then his Lord will say to him—while there will be neither any guide at hand nor any shelter to hide him—"Did My Messenger not approach you and deliver My revelation to you? I bestowed wealth and favour upon you. What provision did you make for yourself?" He will certainly look to the right and to the left but he will find nothing to help him. Then he will cast his glance to his front but will see only Hell-fire ! So he who is able to save his face from the Fire, though by means only of a bit of date, should certainly do that and he who cannot afford it, then do it by means of a kind word. For the good action will be rewarded and increased from ten to seven hundred times.[5]

And at Tabuk in Syria in 9 A.H. the Holy Prophet proclaimed :

> Verily the most veracious discourse is the Book of Allah. The most trustworthy handhold is the word of piety. The best of the religions is the faith of Ibrahim. The best of precedents is the precedent of Muhammad. The noblest speech is the invocation of Allah. The finest narratives is this Quran; the best affairs is that which has been already firmly resolved upon and the worst thing in religion are innovations. The best of the ways is the path of the prophets. The noblest death is the death of martyrdom. The greatest blindness is going astray after guidance. The best of actions is that which benefits. The best guidance is that which is followed in practice. The worst blindness is the blindness of the heart.

5. *The Orations of Muhammad*, Maulana Muhammad Ubaidul Akbar, Shaikh Muhammad Ashraf, Lahore, 1954, pp. 30-33.

The little but sufficient is better than the abundant but alluring. The worst apology is that which is made at the point of death. The worst regret is that which will be felt on the Day of Resurrection.[6]

Thus the Holy Prophet has revealed to me personally and to all mankind for all times in all places the purpose of human life and what is important and what is not. Unlike Hinduism, Buddhism and classical Christianity, the Holy Prophet repudiated monasticism and self-mortification as the path to the spiritual life. With his perfect emotional balance, he did not shun the legitimate pleasures of this life. The Holy Prophet was endowed with a fine sense of humor and occasionally even joined children in their games but nevertheless he never ceased to emphasize that the interests of this world must always be subordinated by the Believer to that of the next world. He often told his Companions that "If you had seen what I have seen (of the Life Hereafter), you certainly would have laughed little and wept much."

The prayers and supplications of the Holy Prophet prove his unmatched devotion to Allah as the supreme end of life above all worldly considerations. Before going to sleep each night he never failed to plea :

O Allah! Save me from the pangs of the Day of Resurrection!
O Allah! In Thy Name do I die and live.[7]

6. *Ibid.*, pp. 552-53.

7. *Prayers of the Prophet*, translated by Abdul Hamid Siddiqui, Shaikh Muhammad Ashraf, Lahore, 1968, p. 13.

WESTERNIZATION—A PANORAMIC VIEW

It is now a common assumption that since mechanical means of transportation, communication and the mass-media have successfully created one world, they have also made possible for the first time in history, a genuine international civilization equally shared by the entire human race. Divisions between different civilizations and cultures are no longer recognized as valid. It is often argued that modernity is Western only historically ; that sociologically, it is now global. The conclusion therefore is that modernity is no longer distinctively Western but has become a universal phenomenon all races and nationalities are in the process of rapidly assimilating.

Before accepting these arguments as dogmatic truths which nobody dare question, the scholar must penetrate beneath the superficiality of glib cliches to understand in depth the realities of the plight in which we now find ourselves trapped by historical forces seemingly beyond our control from which there appears to be no escape. A genuine international culture must not only transcend geography and political boundaries but must also resemble international trade in a free exchange of ideologies and cultural values. In this sense, what is fashionably termed as 'international culture'' or "modernism" is simply one-way traffic from the West ; Europe and America involved wholly in export and Asia and Africa only in import. It lies in the nature of human history that nations and

civilizations which are politically and economically more dynamic and virile, exert an irresistible attraction on weaker and less active societies and are thus able to dominate them without being influenced themselves. If modernity deserved the rank of an international civilization, all nations should participate and benefit equally without any discrimination or prejudice on racial or ethnic grounds. Indeed, under the slogan of economic development, technological progress and modernization, the peoples of the East are deprived of the right to a recognized unique and distinct civilization of their own and stripped of all dignity and self-respect by defining the problem merely as the "backward" versus the "advanced"; the "rich" versus the "poor" countries and the "haves" versus the "have-nots" as if nothing else is at stake except wealth, technology and high living-standards. It is no longer the occident versus the orient since the world-wide diffusion of modernism has rendered "East" and "West" irrelevant. For the sake of convenience in terminology, the so-called "developing" countries of Asia and Africa are merely lumped together under the vague and meaningless "Third World."

But it is a fact which none can dispute that the so-called "Third World" suffers every disadvantage, discrimination and deprivation and that the discrepancy between the "rich" and the "poor" countries is widening. It is no accident that the "rich" countries, with few exceptions, are restricted to Europe and North America, that the United States of America owes its prosperity because, though its population comprises a mere six-per-cent of the world's

total, it consumes nearly two-thirds of the earth's natural resources. When the oil-producing Arab states demanded their rightful share, President Ford threatened to seize the oil fields by force. It is not merely the contrast between wealth and poverty ; it is a contrast based to a great extent on the accident of race. Wealth is synonymous with "white" ; poverty is "coloured." The bulk of America's hungry people are concentrated among the blacks, the Indians and the Puerto-Ricans. In a chart entitled "Diet-Deficient Regions", showing the geography of hunger throughout the world, all of the well-fed countries (with the sole exception of Greece) are white European and all of the hungry countries (with the exception of Japan) are non-white.[1] Both wealth and poverty co-exist. Since cinema, and television have become the chief entertainments of the common man, the contrast is compulsory, inevitable and unending. Those who still resist and criticize modern ways are chided for remaining "backward", "narrow-minded," "traditionalist", "medieval", "obscurantist", "unscientific" and "reactionary" which are all terms of abuse. Both the aim and result of this propaganda campaign is to afflict the victim with acute feelings of inferiority. Thus "modernity" is not truly "international culture" at all but only turns out to be the same old Western imperialism under a new and far more deceptive guise.

From the viewpoint of the historical observer, the powerful, irresistible, one-sided influence which Western civilization has exerted on the Muslim world during

1. *Hunger*, Barbara Milbauer and Gerald Leinwand, Pocket Books Inc., New York, 1971, p. 147.

the last century is not in the least surprising because it is the end-result of a long historical process for which there are many analogies elsewhere. But while the Western historian may be satisfied, for us the problem remains acute since we are not merely disinterested, passive spectators watching the drama take place from outside but are the active participants in events which for us mean no less than our life or death as Muslims. In view of the thousand-year struggle between European Christendom and Islam for world-supremacy, it is no accident that Muslim territory became the main target for Western aggression but in order to understand our plight in its proper perspective, we must know that we are not unique ; *All non-European cultures and peoples—no matter how highly civilized or primitive—have shared the same fate.*

The reaction to defeat at the hands of Western imperialism, the development of Westernization in its various stages and its end-products are the same story, repeated with sad monotony everywhere among all non-European peoples.

The history of Westernization in Turkey portrays in bold relief the features characteristic of this movement everywhere else, only perhaps more clearly. It is typical that the impact of Western culture in Turkey was a direct result of internal decline and a series of military defeats. Sultan Selim III rightly concluded that a policy of isolationism and complacency was leading the Ottoman Empire to ruin ; that in order to arrest the internal decay and strengthen its power, a drastic reorganization of the armed forces on modern lines was essential. At first, it was correctly assumed that the

waging of *Jihad* in the cause of Islam justified and even required the use of all the powerful new weapons recently invented by the enemy. Tragically, those who opposed Sultan Selim's reforms—namely the ulema and the Janissaries—did so not to promote Islamic regeneration on the basis of enlightened knowledge and personal conviction but merely to preserve as long as possible, the *status-quo*, including all its decadent and corrupt aspects. Naturally this provoked the wrath of the educated youth who had contacts with Europeans and were strongly influenced by the ideals of the French revolution. The ulema reacted, not with calm, reasonable, persuasive refutations of this materialistic philosophy but contented themselves with angry denounciations of the heretics which only made the forbidden fruit more alluring and the rising generation more rebellious than ever against the established religious, cultural and social order. In the summer of 1807, Sultan Selim III was assassinated as a result of the intrigues of the Janissaries. The so-called "reactionary" period which followed was short-lived. In 1826, Sultan Mahmud instituted a series of Westernizing reforms, henceforth to be known as the *Tanzimat.* The first reforms were connected with the armed forces. Correctly it was assumed that a modern army required modern weapons. The Janissaries, a major symbol of the old order, were massacred wholesale, help was eagerly sought from English, French and German advisers to reorganize the Turkish army on purely European lines, establish modern naval and military engineering schools ; a year later, in 1827, the foundation of a medical school and finally the opening

of the first European-type schools for the children of civilians. Also, Sultan Mahmud was eager to send batches of young Turkish students to France for their advanced education which was destined to greatly accelerate the rate of Westernization in future decades. Finally, Western dress was declared compulsory for official purposes. All these reforms were imposed on the country by autocratic decree a century before Mustafa Kemal Ataturk. Thus within a generation, the attitude of complacent superiority of the Turk over the hated infidel had been transformed into a blind, uncritical adoration of all things European. The original intention of these reforms—namely, to arrest and, if possible, reverse the internal decline, eradicate corruption and take over all useful knowledge from Europe as essential to strengthen Ottoman power and enable it to wage *Jihad* on a plane of equality and, if possible, superiority to the enemy had been forgotten. Rather, Westernization was worshipped as the supreme end in itself. It was assumed by the modernizers that the humiliating defeats suffered at the hands of the Europeans were not caused merely by the superior physical force of the enemy but because something was inherently defective in Islam, its social order, its culture and institutions. Therefore the adoption of European culture was essential for Turkey's acceptance into the so-called "fraternity of civilized nations."

In 1831, Sultan Mahmud founded the Imperial Music School to promote European music, primarily for the benefit of the army, and clothed Turkish soldiers for the first time in Western-style uniforms. To

advertise this dramatic event, Sultan Mahmud had his portrait painted by a European artist before and after the destruction of the Janissaries. The first painting shows Sultan Mahmud on horseback in long, flowing oriental robes, turban, beard and horse decorated in a richly embroidered saddle. The second painting, after the destruction of the Janissaries, proudly displays Sultan Mahmud clad in tight-fitting European dress; even the saddle on his horse has changed! Both these paintings are on public exhibition at the Topkapi Museum in Istanbul.[2]

Needless to say, such superficial westernization, imposed so hastily and thoughtlessly, brought no benefit whatsoever to the country. It did nothing to arrest internal corruption and most significant, the Turkish army continued to suffer many more humiliating defeats at the mercy of the imperial powers of Europe who were determined to hasten the demise of the "Sick Man of Europe" as speedily as possible and divide the spoils of the Empire between them. Thus, despite the *Tanzimat*, the disintegration of Ottoman Turkey continued unabated until the Empire was entirely destroyed by the end of the first world war and Mustafa Kemal Ataturk abolished the Khalifate in 1924.

Acute inferiority-complexes have driven the Arabs along the same path:

> The acquisition of Western cultural trappings became for the native upper class, a symbol of identification with the foreign ruling group and an index of social advancement for all the other classes. The upper class were the first to fall for the

2. *The Emergence of Modern Turkey*, Bernard Lewis, Oxford University Press, London, 1961, Plate IV, between pp. 273-274.

glitter of the West. Their financial means, their openness to external influences as well as their education made it easy for them to establish close contacts with the Europeans. The identification of the higher stratum with Western culture added to the motivation of the remaining classes in Arab society to adopt, as much as their position and means would permit, the style of Western life. By adopting Western cultural trappings, people of the lower classes felt they were sharing some common characteristics with the higher stratum. The native dress is a good example of this trend. Formerly the urban Effendi, the member of the lower city-class, the peasant and the beduin each had a different dress that distinguished his class. However, once they adopted the Western suit, it became hard to differentiate between them. In dressing like a European, a lower-class man demonstrates an advanced social status *vis-a-vis* his more backward countryman and an approximation, even though only in appearance, to the coveted upper-class status. To the extent that the people were attracted to the Western style of life, their local indigenous culture became non-existant for them. As they became oriented towards the West, the upper-class identified progress with Westernization and began to look at the members of the lower classes who still represented the traditional culture—although in a poor version—as backward and primitive.[3]

Inferiority-complexes soon intensify into the most furious self-hatred with all negativistic aggression turned inward against one's own people and their religious, cultural and historical heritage :

The quantitative impact of the cinema and television is having a far greater effect on the Arab consciousness than the studied pleas for change advanced over the last century or more by modernists. For the modern world infuses its own standards

3. *Temperament and Character of the Arabs*, Sania Hamady, Twayne Publishers, New York, 1960, pp. 135-137.

> without argument and they are in this way irrefutable.
> Change is the greatest unifying factor in the new Arab world for all Arab youth share a sense of belonging to a generation which has the power to remake their world. In their eyes, whatever modernizes the Arab world is good; whatever holds it back is bad. Hence the eagerness with which visitors to the Arab world will be shown hospitals, factories, schools; hence the amazing indifference to previous antiquities shown by those who have grown up with them. The Egyptian or Iraqi on tour hunts for a new hotel, a television station or a steel mill. For long the Arabs have felt themselves prisoners of a mold. They are now breaking free. From Morocco to Iraq they are determined to destroy the old stereotypes. The new stereotypes may not please the tourist who craves the quaint nor the antiquarian who worships the old. But they please the Arabs who are burning their fezzes and the whole apparatus of traditional dress. In assuming as their own, the dress and life-style of the West, they show what they admire.[4]

The self-hatred of the West-worshipping oriental is not only cultural but includes race as well. In the same book as the above quote, under an illustration advertising Coca-Cola in Cairo, the caption reads :

> Blaring billboard advertising Coca-Cola provides a background for a daring young girl on a Cairo playground swing. The use of a most un-Egyptian looking white girl in a bathing suit in the advertisement is geared to an Egyptian preference for blondes.[5]

Not long ago, I ventured into a Lahore toy shop to select a doll for my small daughter. All the dolls on display were pink-skinned, snub-nosed, blonde-

4. *The Arab World*, Desmond Stewart, Time Inc., New York, 1962, pp. 134-135.

5. *Ibid.*, p. 16.

haired and blue-eyed, dressed in cheap lacy English frocks. But I wanted a doll for my little girl which looked and was dressed like a Pakistani. There was none to be had ! "Why not?" I asked. "Nobody would buy," replied the salesman.

Racial self-hatred descended to its most extreme human degradation among the black people in America as described from first-hand experience in the autobiography of Malcolm-X.

> My first view in the mirror blotted out the pain. I'd seen some pretty conks but when it's the first time on your own head, the transformation after a lifetime of kinky hair, is staggering. The mirror reflected my friend, Shorty, behind me. We were both grinning and sweating. And on top of my head was this thick smooth sheen of shining red hair —real red, as straight as any white man's.
>
> How ridiculous I was! Stupid enough to stand there simply lost in admiration of how my hair, now looking "white", reflected in the mirror in Shorty's room. I vowed that I'd never again be without a conk and I never was for many years. This was my first really big step towards self-degradation when I endured all of that agony, literally burning the flesh of my scalp with lye in order to cook my natural hair until it was limp, to have it look like white-man's hair. I had joined that multitude of Negro men and women in America who are brainwashed into believing that black people are "inferior" and white people "superior"—that they will even violate and mutilate their God-created bodies to try to look "pretty" by white standards.
>
> Just look around today in every small town and big city from two-bit soda-pop joints into the "integrated" lobby of the Waldorf-Astoria Hotel in New York and you'll see conks on black men. And you'll see black women wearing these green, pink, purple, red and platinum-blonde wigs. They're all

more ridiculous than a slap-stick comedy. It makes you wonder if the black man in America has completely repudiated his sense of identity, lost his self-respect and all touch with himself.

You'll see the conk worn by many so-called upper-class Negroes and as much as I hate to say it about them, on all too many Negro entertainers. One of the reasons I've especially admired some of them like Ossie Davis, Lionel Hampton and Sidney Poitier, among others, is that they have kept their natural hair and fought their way to the top. I admire any black man in America who has never had himself conked or who has had the sense to get rid of it—as I finally did.

To my own shame, when I tell you all of this, I'm first of all talking about myself because you can't show me any Negro who ever conked more faithfully than I did. I'm speaking from personal experience when I say of any black man who conks today or any platinum-blonde wigged black woman that if they gave the brains in their heads half as much attention as they do their hair, they would be a thousand times better off.[6]

In the Republic of South Africa, the most popular and widely sold cosmetic was a "skin-cream," guaranteed to whiten a dark complexion. It was all the rage among the black people there until hundreds landed in the hospitals covered with third-degree burns. Visitors who saw these patients on the wards said that some of them looked like the victims of a napalm bombing.

Even Lambarene is changing. The winds of change which sweep over all Africa are not stopped by any jungle. Schweitzer is still the great witch-doctor to the old but the

6. *The Autobiography of Malcolm-X*, with the assistance of Alex Haley, Grove Press, New York, 1965, pp. 55-56.

young progressives despise his hospital. It may have been true twenty years ago that village tribal Africans were afraid of a gleaming white hospital and preferred one which reminded them of their villages. But the young Africans have a new god—the cruel god of "Progress." In Lagos (Nigeria), I saw Yoruba women who lived in slums without plumbing or any sanitation proudly push the buttons of the self-service elevator in the new sky-scraper hospital. No condescending psuedo-villages for them but the shiny gadgets, the roaring power of car, plane, bus and tractor which at last will make them equals of the whites. "Schweitzer's hospital was O.K. fifty years ago but come on, have you ever seen the new hospital at Libreville?" The African bus-driver knows what he is talking about. The hospital at Libreville, five hours by bus, is hypermodern and built in the latest international style. It is huge, no doubt, most highly efficient. They scorn Schweitzer's old curative hospital which, even though it is not modern and far from perfect, has nevertheless relieved suffering for nearly a half century. They think only in terms of the mass approach of preventive medicine. At the same time, those African doctors, who are so quick to criticize the old pioneer, flock to the cities where almost all of them work for status, money, large houses and gleaming cars.[7]

One of my earliest books, *Islam and Modernism*, criticizes and refutes the ideas of all the pioneers of westernization in the Muslim world—Sir Sayyid Ahmad Khan, Shaikh Muhammad Abduh, Qassim Amin, Shaikh Ali Abd ar-Raziq, Dr. Taha Hussain, Ziya Gokalp, Mustafa Kemal Ataturk and the rest. I have long been convinced that none of these deserve the rank of truly great men since the truly great personality changes the direction of history and literally shapes his

7. "Schweitzer and the New Africa," S. Franck, *The Atlantic Monthly*, Boston, November 1961, pp. 55-56.

times as well as imprinting an indelible mark on the future. Rather, all these modernizers were merely the mediocre end-product of their circumstances and more specifically, the result of the overwhelming sense of inferiority which engulfed the East after its humiliating capitulation under the feet of the imperialist West. It is in the nature of human psychology that the vanquished always adores the victor as the epitome of perfection.

In April 1862, Sir Sayyid Ahmad Khan went to England. He was the first Indian Muslim of note to undertake the voyage. The Suez Canal was then under construction and Sir Sayyid Ahmad Khan had the opportunity of meeting its builder, Ferdinand de Lesseps who was travelling by the same boat. In London, he was received with singular warmth and honour. He was warmly greeted as a distinguished guest and a worthy friend. The most exclusive circles of English society opened their doors to him. He was invited to regal parties and lavish banquets and receptions were held in his honour where he was able to acquire a first-hand experience of the Western style of living in all its glamour and of the elite of the British nation. The title of C.S.I. was conferred upon him, he was knighted and was received by no less than Queen Victoria in person, the Prince of Wales and high-ranking ministers and made an honorary member of clubs and distinguished academic and literary societies famous for their exclusiveness. He attended the annual dinner of the society of Civil Engineers at which he heard of the progress made in technology during the proceeding year and saw for himself the development projects which had brought about a miraculous transformation in the political and economic structure of Britain and paved the way for its ascendancy in the world.

Sir Sayyid Ahmad Khan visited England at the zenith of her glory when modern sciences, technology and industry

were in command of unchallenged supremacy. Symptoms of rot and degeneration which became manifest after World War I had not yet been noticed in Western society. Western civilization was pulsating with vitality and ready to conquer and dominate the world. Sir Sayyid Ahmad Khan was literally bewitched with what he saw and in his enthusiasm, he failed to notice the utter disregard of the higher moral and spiritual values, the insatiable lust for political aggrandisement and the unbounded self-conceit and arrogance which India during those days was the agonized victim in no uncertain manner.

Thus Sir Sayyid Ahmad Khan returned home in October 1870 as the most ardent admirer of the civilization of the West and determined to reconstruct the Muslim society in its image. He pressed every ounce of his massive energy to the task which now became the reigning passion of his life. His outlook became entirely materialistic and the surrender he made to the scientific notions of his day was so complete that he proceeded to interpret the Islamic faith and the Quran in the light of this materialistic thought, so much so that he made a mockery of the basic principles of Arabic grammar and played foul with the Arabic lexicon by giving strange meanings to words and turning and twisting the idiom to suit his purpose.[8]

Like all the other modernizers of the East, Sir Sayyid Ahmad Khan did not attribute the victories of British power to its superior energy, efficiency of organization and technology but characteristically imagined the defeat of the Indian Muslims to be the inherent defects of indigenous social customs which he felt kept his people backward and primitive. Thus the modernizers of this country and elsewhere waged a violent campaign against polygamy, purdah and the

8. *Western Civilization, Islam and Muslims,* Abul Hasan Ali Nadwi Academy of Islamic Research and Publications, Lucknow, 1969, pp. 64-65.

extended family-system, their brain-washed minds unable to comprehend that the only thing wrong with these practices is that they are not approved by the modern West. I can assure the reader that if polyandry (the marriage of a woman to several husbands at a time) were the foundation of Western society, our modernizers would surely set up elaborate "Research Institutes" to prove that this practice is in conformity to the "spirit" of Muslim family life ! Perhaps they would go so far as to amend our family laws accordingly !

West-worshipping is not restricted to the Muslims. All the peoples of Asia, and Africa, regardless of their racial, religious and cultural origins, have fallen an easy prey to the same fallacies. The recent history of China should be most instructive for us. The Chinese can rightly claim to have lived a civilized existence continuously longer than almost any other people. Traditional Chinese civilization lasted for more than three-thousand years. The Confucian ethical classics remained the basis of that culture for more than two thousand years. Chinese culture had many characteristics capable of winning the respect of the Westerner. Confucius was essentially an agnostic humanist and therefore the Chinese, like the Westerners, reposed great faith in man and in human reason and intelligence, unaided by any supernatural power, to create a good life for all. Since antiquity, China has been the most densely peopled region in the world and Chinese institutions superbly adapted to regulating the lives of huge populations on limited space. The Chinese could also win the respect of the West for their diligence,

industry and hard work. Until the industrial revolution, the products of Chinese craftsmanship were unsurpassed in quality and prized all over the world. Furthermore, gun-powder, the compass, paper and the printing press are all Chinese inventions without which civilization as we know it today could not exist. Thus the Chinese elite had every reason to feel proud of their culture and its achievements. Yet as soon as the Chinese were defeated and humiliated by the atrocities of the imperialist West at theend of the last century, their reaction was exactly the same as that of Russia under Peter the Great and the Turks under Ataturk. As soon as their capitulation became manifest, China at once produced a horde of their home-grown modernizers who promptly set to work to denounce and condemn their culture, their social-order, their institutions, customs and traditions.

> No one can read modern Chinese history without being amazed at the rapid speed with which age-old traditions were overthrown. The first two decades of the twentieth century were decades of revolt against Tradition. These traditions, whether in the form of institutions, classics or social and moral norms, were all condemned and rejected.
> Let us consider institutions. The first institution to go was the 1,400 year-old Civil Service Examination system through which most government officials were elected. At the same time, the 2,000 year-old educational system, strictly confined to Confucian texts, was replaced by modern educational structures in 1905. The old monarchal system, which had been in force for some three thousand years, was overthrown in 1911, and with it, the traditional imperial sacrifices to Heaven and to Confucius abolished. As a result of the literary revolution of 1917, the old style of classical writing, the

standard form of writing since the third-century B.C., was given up in favor of the colloquial style. By this time, many social institutions such as polygamy, the old system of arranged marriages, ancestor-worship and others had already begun to crumble. Along with these Confucian insitutions, Buddhist and Taoist religious institutions were also failing. Just as the Confucian temples were neglected—and some were being used for storage, dormitories or garbage dumps—few new Buddhist or Taoist temples were built and the central feature of Mahayana Buddhism—the mass for the dead—had become a rare event. The highest Taoist priest, who was called "the Heavenly Teacher," had almost been forgotten. It is rumored that he is now an exile and a beggar.

The Confucian classics suffered the same fate as these institutions. In the latter part of the nineteenth century, the so-called Modern Script School, which looked upon the Confucian classics as history rather than as the embodiment of eternal truth, represented a very radical departure from tradition. This lowered the authority of the Classics. The dropping of the Classics as required texts for the schools, further reduced their prestige. Even greater damage to them was done by the movement of the so-called "doubting antiquities" in the early 1920's. This was actually begun by the leader of the intellectual Renaissance and former ambassador to the United States of America, Dr. Hu-Shih (1891—) in his new historical and critical approach to the study of Chinese philosophy and literature but it was his friend, a professor by the name of Ch'ien Hsuan T'ung (1887-1958), who carried on the movement and directed it against Confucian classics in particular. He declared that Confucius had never edited or wrote the Classics as Traditions claim and that they were originally not grouped as a set. These ideas were not original with either Hu or Ch'ien. However, because of this movement, the authority of the Classics was decidedly overthrown. Dr. Hu-Shih was widely applauded when he later declared that the Confucian classics were unable to provide leadership for the modern age.

Not only were the institutions and the authority of the Classics under attack. Confucian social and moral norms, that is, Confucian philosophy itself was also the target of the rebellion. The leaders of the movement were Hu-Shih, Ch'ien Tu-husiu (1879-1942), one of the founders of the Chinese Communist Party and Wu-Yu (1874-1949). They were followed faithfully by most of the intellectuals and the younger generation. Wu-Yu declared that Confucian morals were "man-eating" mores and that the Confucian class concept was basically incompatible with modern life. Chi'en Tu-husiu said that the Confucian double-standard for women, his doctrine of filial piety etc., were ethics of the feudal age in which Confucius lived and had no place in the twentieth century. Under this leadership, professors and students from 1917 onwards shouted: "Destroy the old curiosity shop of Confucius" and "take down the signboard of Confucianism!" The upshot was that to be a Confucianist meant to be a feudalist, a reactionary and an outmoded thinker. In place of Confucianism as a philosophy of life and a moral and social order, pragmatism, evolutionism and finally Marxism and Communism successively took hold. The downfall of Confucianism was considered complete and irrevocable.[9]

With the Communist take-over of the whole of mainland China in 1949, the official slogan was: "Destroying the old world: Building the new!" Gone is the Confucian code of ethics that controlled Chinese society for more than two thousand years with inflexible laws. Mao Tse-tung stated the aim of his Communist revolutionaries :

"*We wish to completely eradicate the old Chinese culture.*"[10]

9. "Modern Trends in Chinese Philosophy and Religion," Wing-Teit Chan, *Modern Trends in World Religions*, edited by Joseph M. Kitawagawa, The Open Court Publishing Co., La Salle, Illinois, 1959, pp. 194-196.

10. *Great Ages of Man : The Twentieth Century*, Joel Colton, Time Inc., New York, 1968, p. 121.

The fate of the distinct and unique Jewish culture, which flourished in the ghettos of medieval Europe for many centuries, should also serve as a lesson and a warning for us :

The new ideas of the Renaissance, the liberalism of the eighteenth century and the loosening society of the industrial age meant the end of the ghetto. At the time, the emancipation of the Jews from the restrictions of ghetto life probably seemed to come at a crawl. But looking back on it, we see it as happening almost at once. Jews one moment living in twilight segregation and in the next moment, blinking around at the open light of the Western world. Young Jews poured out of their traditional Talmudic Yeshivas into modern Western schools, colleges and universities. Germany, the place of one of the stablest Jewish communities in Europe, became a center for apostasy. Here the westernizing epidemic raged. Young educated Jews repudiated their religious faith, their Talmudic learning, even their Hebrew names. They became atheists, agnostics, materialists or Christians for social convenience in droves. Or they adopted semblances of the old faith resembling traditional synagogue-Judaism as little as possible and polite Western church-going as much as possible.........

Reformed Judaism began in Germany early in the 19th century. It drew its energy, which was at first very high, from two sources: the new freedom of the enlightenment and the strong resistance of the rabbis against Change. In the teeth of all traditionalist opposition, the leaders of the reformed movement went boldly to work. At the start, the changes were mere touches of ritual; prayer in German instead of Hebrew, the use of organ music, trained professional choir singers, uncovered heads, men and women seated together in the same pews and attractive vestments for the rabbi. But the appetite for Change was not to be appeased by such crumbs. There ensued a rapid repudiation of laws, hitherto regarded as sacred and immutable, and traditional customs. A new credo for

Judaism emerged. Judaism was the worship of the One Universal God. The Mosaic Law, hitherto regarded as sacred and immutable, and traditional customs associated with it were rapidly repudiated. The Mosaic Laws were denounced as outmoded and incompatible with modern life. Since it drew its source-material from the Torah, the Talmud was repudiated as out-of-date and irrelevant for our present age. On this premise, German Jewry within a single generation worked out an undemanding religion, freed from any ritual or legal inconvenience, housed in elegant "temples" and invitingly Western in tone. The German Jews who immigrated to the United States between 1848-1860, brought their Reformed faith with them. Here in America it survives. German Reform was obliterated by Hitler.[11]

During the 1920's under the rule of Ataturk, a parallel movement was at work among our own modernizers with exactly the same implications :

The new faculty of Divinity at the University of Istanbul was intended to serve as the centre of a new modernized and scientific form of religious instruction more appropriate to a secular westernized republic. In 1928 the faculty appointed a committee to examine the problem of reform and the modernization of the Islamic religion and to make proposals through the University to the Ministry of Education. The Chairman of the committee was Professor Mehmed Fuad Koprulu; its members included professors of psychology and logic as well as a number of theologians.

Its report, published in June 1928, begins with a clear assertion that religion is a social institution and like other social institutions, it must meet the needs of contemporary life and keep pace with Change, Progress and Development. Religious life, like economic and social life, must be reformed on scientific

11. *This is My God* ; the Jewish Way of Life, Herman Wouk, Doubleday, New York, 1960, pp. 190, 202-203.

lines. The recommendations of the committee included the "need for cloakrooms and pews in the mosques, worshippers must be urged to enter the mosques with their shoes on, the language of worship must be in Turkish and that none of the prayers or sermons should be in Arabic but only in the latinized national language. "The character of modern Islamic worship must be beautiful, inspiring, spiritual and for this the mosque needs trained European musicians and also Western musical instruments. The need is urgent for modern Western music to be introduced into the mosque......."[12]

Characteristically, these "reforms" were loudly applauded by an Indian modernist :

> Just as Martin Luther broke down the barriers of dogma in Christianity and Moses Mendelssohn sought to bring a progressive reformed version of Judaism to the Jews, so also liberal Islam must also be recognized and given its place by the Orthodox.[13]

In his book, *Islam in Modern History*, the orientalist, Dr. Wilfred Cantwell Smith insists that "the intention of such reforms does not involve the question of adopting Christianity but rather of being modern instead of medieval."[14]

Although by the grace and mercy of Almighty Allah, "reformed" Islam never emerged as a successful organized movement, as did its counterpart in Judaism, and if a "progressive" Muslim wishes to offer his *Salat*, he is compelled to worship in a "traditionalist" mosque

12. *The Emergence of Modern Turkey*, Bernard Lewis, Oxford University Press, London, 1961, p. 408.

13. *A Modern Approach to Islam*, Asaf A. Fyzee, Asia Publishing House, Bombay, 1963, p. 107.

14. *Islam in Modern History*, Wilfred Cantwell Smith, Princeton University Press, 1957, p. 204.

side by side with his "unenlightened" brother, there exist numerous modernized individuals throughout the ex-Muslim world with the same views.

What does the "modern", "progressive" hurricane of "change" have to offer the contemporary Muslim? Here is an intimate portrait of two rather typical Turkish-Cypriot families living today in London :

> Mr. Ali Riffat's sitting room is attractive and lavishly furnished. Adjacent to a heavy beige sofa suite, a large mahogany drink cabinet filled with liquours stands decorating one corner of the room. The other corner has a large ostentatious television with a generous sprinkling of ornaments. A framed portrait of Mustafa Kemal Ataturk and a photo of a Turkish airplane pilot shot down over Cyprus look down on the thick luxurious carpet covering the floor from wall to wall. The wall opposite is adorned with a glaring velvet prayer mat manufactured in Italy.
>
> When I asked them about the significance of the prayer-mat hanging upside down on the wall, both Ali and his son-in-law, Taniel proudly said that "it is used for worship." "We are Muslims!" they exclaimed. But beyond that, they couldn't add anything further. They seemed much more keen to praise Ghazi Mustafa Kemal Ataturk and "how he liberated us Turks from the yoke of the *Hojas* (ulema)." When I persuaded him to talk about his religious background, he reluctantly revealed that he knows only what his grandmother had taught him. "And that's not very much. But I believe in One God and the Prophet Muhammad." There are few religious schools in Cyprus. Worst of all, where he lived, "the mosque was never open." Every now and then "the local green-grocer would be persuaded by some elderly inhabitants of the village to unlock the mosque and admit a few."
>
> How typical is Ali Riffat's family of the more than 30,000 Turkish-Cypriots who have settled in Britain seeking economic

opportunities? Apparently they seemed to be the average type. The Noori family live in a tower block and are not economically as prosperous as the Riffat's. Although they are relatively new-comers to Britain, the children have integrated and assimilated so thoroughly that it is almost impossible to distinguish them from ordinary English teen-agers. The two girls attend a local co-educational public school and look, talk and behave just like English adolescents their age. When I visited the family, they were preparing to go to the pictures. The parents were getting ready for their visit to see a Turkish film while the girls were off to the local Odeon with their school friends. "We go to the Turkish pictures every week," said Mustafa Noori who works in a clothing factory owned by a fellow countryman. He showed naturalistic inclinations and wasn't keen to discuss religion. "I am an atheist," he declared. "Mustafa Kemal Ataturk put an end to all dogma and freed us." There was a smile on his face. His wife did not agree. When I mentioned the Quran, she immediately tried subconsciously but in vain to cover her legs. Referring to her husband, she excused herself in broken English and said that there was no mosque in his village. Village next to Noori had been converted to Christianity from Islam. Mustafa took me to the Turkish picture. Outside the cinema hall, a neat row of cars were parked. Inside, a young Turkish girl wearing hippie clothes sat behind the glass of the ticket kiosk. The cinema hall was moderately full, mainly with middle-aged couples. The plot of the film was well-worn, trite, stereotyped and so was the behaviour of the characters. Everyone drank and it appeared from the film that dancing and other similar ingredients of the permissive society were to be commonly found in Turkey and Cyprus. There was, however, no kissing.

After the show, Mustafa talked of life back home and how the Greeks were persecuting the Turkish community. He said that he does not believe in "traditional values" and would like to see the Turkish-Cypriots freed from such "old-enslavement"

so that they can fight the Greeks more effectively. Mustafa speaks for those Turkish-Cypriots who have adopted the Western life-style and support contemporary English norms and values. But a majority still retain a sentimental attachment for Islam. "We are persecuted in Cyprus," says Taniel, "because we are Muslims." Ali Riffat says : "We are Muslims and we wouldn't be anything else."[15]

The modernization of traditional peoples has brought in its wake intense self-depreciation, feelings of inferiority and shame for their "oriental" origins.

There are Jews who think even less of themselves and their background than critical Christians do. Let us examine a well-to-do and fairly cultivated Jew of this mind. To give him character, we will make him a successful minor executive or perhaps an accountant or a lawyer. He is a graduate of a good eastern college. He lives in a pleasant suburban home. His hi-fidelity stereophonic gramophone is his pride and he has a genuine love for Brahms. His golf and tennis are good and sailing is his chief pleasure. His grandparents were fairly religious, his parents much less so and he is wholly indifferent. He barbecues pork chops or steaks on his barbecue pit with equal relish and not a trace of bother because pork is pork. Of late, he may have joined a reformed temple in the neighbourhood because his children seemed at loose ends without any religious training or affiliation. He is a good-hearted, warm, charitable and exceptionally intelligent American.
Now we see him walking down Fifth Avenue in New York City after a hard day at his Rockefeller Center office taking the pleasant evening air instead of hurrying in a taxi to Grand Central Station. Two men pass him on the street. They are obviously vestigial survivors of some Eastern European

15. "Turkish Cypriots in Britain," Jamal Sardar, *Impact International Fortnightly*, London, May 1974.

ghetto destroyed by Hitler. The older one wears a beard and a hat trimmed with fur and gray earlocks curl down his cheeks; he is dressed in a rusty black coat though the day is warm. The younger man is pallid and clean-shaven and he has ordinary American clothes yet he looks hardly less alien than his companion. His hat is too big and he wears it at a clumsy angle far back on his head. His trousers are not well-pressed and they do not taper as they should so that they seem to flap around his ankles. He has an odd abstracted look around the eyes. The two men are talking in Yiddish with sweeping hand gestures. As they pass our man, these two unmistakable Jews, he is filled with resentment. They offend him not only because they tar him with the brush of the alien; they offend him by being alive in 1959, by keeping up that despised ghetto culture and confronting him with it, by insisting that with their mere presence on the street, his true origin cannot be buried. He cries out in his heart—it will not do to shout it in the street— "I am *not* one of you! If you are Jews, then I am not a Jew!" His misery is double because he knows that he could shout this through a bull-horn to all the world and it would make no difference. He is one of them. Tell such a man that he should be proud of being a Jew and he will laugh at you. Tell him that he is a member of the Chosen People of God and he will be ready to take off his coat and fight you, so deeply do you affront everything he believes. It would be a hopeless task for the most eloquent writer or preacher who ever lived to persuade him to think differently.[16]

The modernized upper-class in Pakistan share the identical feelings towards their less-favoured countrymen of the villages and slums who lack the financial means and resources to ape the Western mode of life :

Their whole life is marred by two regrets ; one of being born in Pakistan and the other of having the curse of a brown or

16. *This is My God* : The Jewish Way of Life, op. cit., pp. 12-13.

black skin. Their entire life is devoted to removing these two stains from their persons. They do their best to improve the colour of their skin. Where Max Factor fails, they try to compensate with accurate pronunciation, correct accents and deceptive intonations. They very closely ape the mannerisms of the West, so much so that some of them could easily pass as a real white man from behind a screen. They find every fault with the indigenous culture and abuse and curse all the natives love, respect and cherish. They draw satisfaction from the fact that the people in the West are better, their conditions of life easier and their values higher. They therefore fail to understand the exaggerated love some of the natives show for Islam and its culture. They do not make any effort to understand the furtive, filthy, illiterate and ignorant masses or the impoverished and ugly country of theirs.

There is an air of arrogance and swagger in his gait especially when he is moving among the natives. If his stature is short, he will probably use a bow-tie and flourish a pipe to compensate for the deficiency. If his skin is too dark, he will most likely carry a felt hat. The modernized rich are anxious to strengthen their position by the cultural subjugation of the natives. They therefore discourage opening of native *madrassas* and *maktabs*. Graduates from these indigenous religious schools cannot find employment with government departments, educational institutions or commercial concerns. To ensure that the natives adopt the culture of the West, procedures have been established denying the natives access to any position of dignity, profit or status.[17]

As much as the assimilated Jew, the modernized elite in ex-Muslim lands attempt to conceal theiroriental identity and consider it the highest possible flattery to be mistaken for a European. Here are excerpts quoted from the printed text of "Portraits of our Time",

17. "Cultural Segregation in Pakistan," Mohammad Masih-uz-Zaman, *Muslimnews International*, Karachi, May 1974, pp. 15-19.

broadcast on December 4, 1973 over the World Service of the B.B.C. The discussion is taking place between two noted English journalists :

MACKAY : Mr. Bhutto's rise to the top has been turbulent and colourful. But on the international stage, he appears the urbane, educated, thoroughly westernized lawyer-politician.

KEATLY : I'm sure he's most comfortable in Western clothes, let's put it that way. I've seen him once or twice, on one occasion at a folk festival in Lahore where he tried to rig himself up in something like indigenous dress. He wasn't a bit comfortable. He's an impeccable dresser. If you saw him (indeed he was many years at the United Nations and I've seen him there as a correspondent), if you saw him in the General Assembly speaking with his lawyer's voice and his sharp mind, *you would be unaware that this was somebody from Asia*, unless it was pointed out to you. You might easily think he was an Italian diplomat or an incisive Frenchman; a suave, polished, sophisticated, confident, very Western person.

MACKAY : To me, he is a perfectly secular man, an exact middle-of-the-road, non-ideological, I think, super-pragmatic. And therefore when he speaks of "Islamic Socialism" or that kind of thing, it's simply that he knows he must make a ritual deference, a bow in the direction of Islam because that's the glue that binds all the diverse peoples of Pakistan together...........[18]

The Arabs share the same feelings :

I shall never forget my first lecture tour upon my return to America from my first trip to the Middle East. It had been

18. "B. B. C. Portrait of Bhutto : A Combination of Ataturk and Napoleon," *The Pakistan Times*, Lahore, December 20, 1973, pp. 4-5.

> advertised that my speech would be illustrated with coloured slides. A number of my Arab friends pleaded with me not to show any slides of mud villages, impoverished peasants or beduin, no pictures of camels or waterwheels but only of modernization in Beirut and Cairo, new automobiles or modern irrigation projects......[19]

These feelings, however misplaced, are nevertheless understandable in the context of Zionist propaganda :

> Considering the constant unrealistic pining of the Palestinian Arab refugees for their homeland, the main trouble is the profoundly emotional and irrational nature of Arab demands and expectations—an inability to accept the hard facts of life. The Arabs have seen the Israelis prosper on soil from which they barely scratched a living when they had it. Israel's success is not only a blow to their pride but a constant rebuke to the dismal poverty in which most of the Arab world still lives.[20]

For nearly five centuries, the white man justified his imperialist ambitions and colonial expansion on the grounds of his superior "civilization" and the native "backwardness." The "white-man's burden" was to "civilize" the rest of the world in order to transform it into his image. In this view, the white-man's "civilizing mission" glorified any atrocity or injustice. Here is how an eminent American historian justifies the aggrandisement of the whites and the ruthless dispossession and extermination of the aboriginal Indians :

> The planting of a new nation in America was no holiday undertaking. It meant grim, dirty, toilsome, dangerous work.

19. *How Can Palestine be Explained to the West ?*, Dr. Elmer Berger, The Fifth of June Society, Beirut, November 7, 1968, p. 6.

20. "Israel—a Nation under Siege," *Time Magazine*, June 9, 1967, p. 20.

Here was a great shaggy continent covered with pathless forests, fiercely cold in winter, burning hot in summer, filled with wild beasts and populated by warlike, cruel and treacherous savages still in the Stone Age of culture......It was fortunate for the white settlers that the Indians of North America were too few and too backward to be a grave impediment to white colonization. They harassed and at times delayed it but they never really stopped it. Armed only with the bow and arrow, the tomahawk and the war-club and ignorant of any military art save the ambush, they were no match for the well-accoutered and vigilant bodies of whites. For that matter, *they had shown little capacity to subdue nature and exploit their environment* as they lived mainly by hunting, fishing and the most primitive, subsistence agriculture.[21]

It is hardly surprising therefore to find Zionist propaganda employing the identical arguments to glorify the Jewish colonization of Palestine and the dispossession of the indigenous population there.

In the face of the incontestable claims of the Jewish people to a national state in Palestine, only one possibility could necessitate the renunciation of those claims. If Palestine were completely or even for the most part occupied and developed by its inhabitants, the Jews might have to resign themselves to the loss of their homeland. In actuality, only a fraction of the material and cultural values that Palestine is capable of yielding is utilized and rendered productive by the native Arab population. With an influx of Jewish colonizers from Europe who could render the land productive agriculturally and industrially, it could be brought to a stage of economic development sufficient to support in prosperity a population five or six times its present numbers. The Jews, driven by an inner necessity which can give them no rest until they have

21. *A Short History of the United States*, Allan Nevins, and Henry Steele Commager, Modern Library, Random House, New York, 1945. pp. 2, 5.

reclaimed Palestine, are prepared to render it fruitful with their sweat and blood. They alone can supply the labour, the effort and endurance necessary to convert the barren rocks, the infested swamps and the baffling sand dunes into thriving and healthful oases. With the development of foreign raw materials, there arises the dream of a land economically affluent, culturally creative and capable of supporting three million people. Such considerations moved Great Britain, while freeing Palestine from Turkish rule, to make the promise to the Jewish people known as the Balfour Declaration.........If Judaism succeeds in evolving a modern civilization in the land of its origin, it is bound to enrich the life of mankind with new social and religious values. By demonstrating anew the reality and potency of spiritual values, the sovereignty of righteousness—as the revelation of the divine in man—and the method whereby nationhood may exalt human individuality, Judaism will be doing its share towards advancing the kingdom of God on earth. Then, indeed, will the Jew have both the right and the means to come before the world as the bearer of a noble mission.[22]

No wonder the Palestinian Arabs, in the struggle for their rights, try in vain to win the sympathy of the Western peoples by the pathetic claim that they are now just as "civilized" and "modernized" as the Jews who displaced them.

The "New Palestinian" can be Christian or Muslim. They could come from the families of lawyers or pharmacists, tourist guides, professors or engineers. Could they run a modern hotel ? Some of them can and do. They also run big businesses and cope with modern city-planning in Kuwait or Beirut, have long since given up tarboushes, turbans and *kaffiyehs* for felt hats or no hat at all; are

22. *Judaism as a Civilization*, Mordecai Kaplan, Macmillan, New York, 1934, pp. 275-276.

college deans, priests and bishops, read anything from Shakespeare to Marcuse; subscribe to *Le Monde, the Economist* and on occasion, *Pravda*, design ultra-modern buildings and construct them, listen to the "Beatles" and form successful pop-singing groups of their own. *The undramatic, important fact is that so many Palestinians are just like anybody else.* They feel thoroughly at home in large European or American cities. Through family sacrifice, Palestinians have fanned out into colleges and universities from California to Pakistan. Schools and colleges of the Arab world are stocked full of Palestinian professors of law, physics, political science ; others are teaching in America or Europe. Typical of Palestinian middle-class women is Mrs. El-Musri of Nablus. Her husband has studied at Cardiff (England) and runs a modern farm. Discussing his herd of friesan cows with his farmhand, he wears a cloth cap, wind-breaker, gum boots and carries his pipe and walking stick like any gentleman farmer in England. She herself runs a comfortable houseful of children, is smartly dressed like her husband, speaks excellent English and has four brothers, two of them doctors working in Dusseldorf (Germany) and another in Kuwait.[23]

Characteristic of the ethnocentricity of the Westerner which breeds these feelings, is the emotional reaction of an American who visited a Palestinian refugee camp in Jordan :

In speaking for the rights of the Palestinians, much greater emphasis should be placed on the *high quality* of so many of these refugees. I shall never forget my first visit to one of the camps in the Jordan valley. Haltingly and with great embarrassment—at the urging of the camp authorities, I tried to utter a few words of understanding, sympathy and perhaps even of hope in broken Arabic. When I finished my wholly

23. "Birth of a Nation," Gavin Young, *The Observer*, London, April 13, 1969.

> inadequate remarks, I was surrounded by a group of youth, most of whom spoke the polished English of British and American universities, all dressed in western clothes. Even I, who had already spent years of long-distance study of this problem, was surprised—and so greatly pleased! A kind of involuntary chemical reaction to familiar, even if superficial ingredients, reinforced my already formulated sympathies. The West needs to hear and see more of these Palestinians *whose rights are rooted firmly in cultural, political and legal sophistication* rather than simply hearing the pathetic cries of deprived individuals for palliatives which charity offers.[24]

All this shows how feeble is the moral sense of the contemporary West—so weak, in fact, that the Palestinians can expect to appeal against the injustices inflicted upon them for the restoration of their usurped lands *solely on the degree of westernization they have achieved.* The great unasked question remains unanswered; Must a person be "modern," speak the "polished English of British and American universities," dressed in smart Western clothes and look like a white man in order to qualify for his human rights?

Western superiority and domination over the earth is due to the following reasons only :

1. *Superior physical energy*, vitality and dynamism. By comparison, the non-European cultures and peoples tended to be rather lazy, sluggish, apathetic and easy-going while the West was wide-awake, alert, restless and unceasingly active.

2. *Superior organization* and the maximum efficiency in the utilization of both natural and human resources. Western institutions were unparalleled in

24. *How Can Palestine be Explained to the West?*, op. cit., pp. 12-13.

their strength and effectiveness in organization which no oriental people could match. Investigate Islamic organizations and movements today and one will find most of them inactive and doing little, if any, constructive work. Muslims do much talking but little doing. Grandiose, high-sounding ideas are conceived but *Muslims rarely carry their proposed projects through.* Among too many orientals, promises are made only to be broken. Work is regarded by too many of us as a burden to be shirked whenever possible. Zeal, zest and enthusiasm to get the job done are quickly replaced by apathy and indifference. It is extremely difficult to get Muslims and most other oriental peoples to collaborate and cooperate with one another. This is the time when many willing hands are urgently required to collaborate in harmony if our goal of an Islamic order is to succeed, yet in the ex-Muslim world, it is very rare that two or more scholars will agree to work together even on a single book. Western achievement is indebted to high morale, self-confidence and a frantic single-mindedness to let nothing stand in the way of getting the job done as quickly and efficiently as possible.

3. *Superior technology*: God has imbued man with great potentialities and mental faculties to exploit to his benefit any field or domain in which he uses them. Every earnest research worker can explore a new world in the domain of his selected field of inquiry. Even a tiny particle of dust may open up for the scientist realms hardly less in complexity than the dazzling light of the sun. This is what happened in Europe. When matter was brought under intense scientific investigation, Western man discovered the clue to power and

energy in apparently dead and inert matter. This led to a revolution in the realm of technology which gave the West tremendous superiority in arms and military equipment. As a result, its political power swept across the world in a very short time, eastern nations and civilizations crumbling before it like hills of sand. Advances in technology permit the invading culture of the West to penetrate all barriers—geographical and linguistic—without fear of confrontation. Powerful radio stations beam foreign-language broadcasts and through clever commentaries and slanted news, influence the thinking of the victim. Telecommunication satellites permit the enemy to project her culture right into our bedrooms and win adherents among innocent and defenseless children. Where the national television policy is the same as the enemy's, the situation of the victim country becomes almost hopeless.

If the work of the Islamic revivalists and the activity and achievements of our movements of the recent past are put on one side of the scale and balanced with the total weight with which the evil influences in the West have been working for the past five centuries, one can form some idea of the ratio of physical strength between the two opposing forces. Being as precise as possible, one can say it was the ratio of a *tola* to a *maund*. Therefore what happened was inevitable and quite in conformity with the laws of this material world. In short, Western world domination owes its victory solely because of its superior physical force—that "*might is right!*" *It can lay no claim to have produced a religion, philosophy, morality, law, culture, art or social order superior to any of the major historic civilizations of Asia.*

What is the secret of the irresistible attraction of Western culture for the younger generation and how can it win over the hearts and minds of multitudes of people everywhere? All its technological ingenuity and unlimited financial resources have been mobilized to proclaim the materialistic way of life—in cinema, television, radio and the popular press, while all counteracting religious and moral agencies have been suppressed and silenced. Therefore Western propaganda enjoys an unfettered, unrestrained monopoly with no rivals that can interfere. All indigenous educational and social institutions have either been destroyed outright or their effectiveness nullified so they cannot operate effectively today. There is no alternative left but the Western way.

4. *Western propaganda for materialism over the mass-media has a universal appeal to the baser-self in man!* After all, it is no great achievement to make poor people discontent with their lot and yearn to become rich; it is the easiest thing in the world to persuade the young that it is wealth and "fashion"—not virtue or piety which counts; no miracle is needed to make people who have suffered hardships and deprivations all their lives desire the comforts, conveniences, luxuries and amusements modern life has to offer. It is an effortless task to incite children towards disrespect, insolence and contempt towards their parents and call this the "generation gap." No undue effort is required to convince women and young girls that they are now free to do anything they please and equal with men in all walks of life and label that as "Women's Lib." Nor is there

the slightest difficulty in persuading the young, where the urge to do mischief is already in their blood, to cast aside all "taboos" and "restraints", be absolutely uninhibited in all their activities and live only for the pleasure, enjoyment, excitement and thrills of the moment. It is the easiest thing in the world to persuade people, especially young people, to be materialistic, selfish, greedy and even delinquent when one has all the educational institutions, cinema, television, radio and the press at one's disposal.

> Do the Muslims have a future in the modern world ? This is a question which Orientalists and Western sociologists are never tired of posing. Whether it is Wilfred Cantwell Smith, Albert Hourani or Rosenthal, they are all in agreement that Islam has become a decadent force and that its adherents have failed to establish compatibility of religion and modern sciences. Various modernists have elaborated the same theme and the view is generally accepted that unless the Muslims reinterpret their faith in the light of contemporary realities and evolve a synthesis between Islam and secularism, they are unlikely to survive. If one forgets the rhetoric, it means simply that the future of the Muslims depends on their willingness and capacity to adopt the Western way of life...Western scholars assume that the Muslims, being economically backward, must be facing a great dilemma ; how to reconcile a lagging faith with the march of science. They evaluate Muslim history in purely material terms. So long as the Muslims were in power, which is the hall mark of superiority and progress, they were regarded as dynamic. The moment they lost political power and were subjugated by more forceful adversaries, they were condemned as a stagnant people. Once Muslim political power declined, the Western historians rejected Islam and the cultures of the various Muslim peoples as of no consequence.

When Western orientalists decry the "stagnation of Muslim culture" and the "torpor of the Muslim mind," they fail to take into account the fact that our present plight is the direct and inevitable result of prolonged colonial exploitation. The Muslims must be held primarily responsible for their decline and downfall, but the imperialist powers set about the task of deculturizing us in a methodical, scientific manner to ensure that we should not ever be able to recover and re-organize ourselves into a vital force. A liberal elite was created who regarded their own faith, historical and cultural heritage with indifference which quickly developed into unconcealed contempt. A sense of acute inferiority was injected into the masses who were looked down upon for their primitive ways. A native was an outcast whose proper place was the jungle. The Westernized elite among us, with their talk of progress and the requirements of science, stood out as the symbol of success for the rest to emulate. In the course of time, we were alienated from our moral values and norms of conduct. The colonial masters did not destroy our culture outright. They caused it to stultify so that it should become a source of embarrassment and shame. Historic observation reveals that the aim sought was a continued agony rather than a total disappearance of the pre-existing culture. This culture, once living and open to the future, now became closed, fixed in the colonial status, caught in the yoke of oppression. Thus shrivelled and mummified, it testifies against its members. Once we were subjugated, our conquerors closed the door to the future of our culture. A selected few were admitted into the educational institutions of the West and turned into a power elite to exercise authority over the people on behalf of the masters. This class consisted of westernized politicians, diplomats, bureaucrats, teachers, lawyers, judges, journalists and businessmen and their views are assumed to be the representative expression of the "hopes and aspirations of their people." But they forget that they are merely quoting themselves because our "liberals" and "progressives" never

say anything original. They dutifully reproduce whatever they are taught.[25]

Why have we as Muslims fared no better than any other non-European people or culture? Why must the impartial historian place Muslim civilization, which proclaims Islam as the supreme universal, eternal Truth and the only route to salvation in this world and the Hereafter, on the same level as the pagan Chinese, Hindus, Buddhists, African animists and the hated and despised Jews? Why did we succumb so easily and swiftly? Why must we be forced to admit that even primitive heathens like the American Indian tribes put up a far more spirited and heroic resistance against the encroaching whites than most of our ancestors with centuries of high civilization behind them? Does this mean that there is anything inherently wrong with Islam and its moral, cultural and social order?

The correct reply to this question requires a sharp distinction between "Islam" and "Muslim." Ideally, of course, the two should be identical but since Muslims are only human and not angels and therefore have no automatic immunity to the same weaknesses, short-comings, trials and temptations as other people, they have strayed so far from what the Quran terms "The Straight Path" until today under alien sway, most Muslims are virtually indistinguishable in their conduct and behaviour from non-Muslims. Like all other traditional people in traditional societies, the average Muslim practiced his faith out of mere custom and

25. *Translations from the Quran*, Altaf Gauhar, Idara Tarjuman-ul-Quran, Lahore, February 1975, pp. 30-31, 35-36, 38-39.

tradition rather than personal conviction supported by enlightened knowledge. He performed his worship and other obligatory duties not so much to earn the pleasure of God and eternal reward in the Hereafter but merely habit under the pressures of social conformity—a ritual or legal formality to be gone through and gotten over with as quickly as possible. As most of them were ignorant and illiterate, had very limited experience and a narrow mental outlook, the real meaning of the spiritual truths of Quran and Sunnah, which inspired our ancestors to such heights of power and achievement, were ignored and overlooked, if not almost entirely forgotten. Thus while Islam is Divine, the Muslim must remain human and it is in the nature of human psychology that the original zeal and enthusiasm which inspires the new convert in a revolutionary movement cannot be maintained indefinitely unless periodically replenished by inspiring leadership. In every generation a *Mujaddid* or *Mujahid* of extraordinary mental and spiritual capacity must arise to renew and revitalize the faith. When Western imperialism threatened the integrity and independence of the Muslim world, the leadership available to us was simply not equal to the task.

> A social structure which is based mainly on national or local custom and traditions and behind which there is not the sustaining force of a powerful creed founded upon wisdom and understanding and defended with zealous personal conviction and which is rigid and lacking in the ability to meet the challenges of the changing problems of the age without losing its own cultural and spiritual identity and of discriminating between the useful and beneficial knowledge and the social and moral

> evils of a foreign civilization which threatens to dominate and destroy it, cannot be expected to resist the assault for any length of time. A people who loves its cultural heritage but lacks the strength to protect it from assault from without and within and to promote it in a hostile environment and is not endowed with wise, far-seeing and mature leadership, is destined to go under sooner or later. In the same way, if a community or a society begins to accept the advantages offered by the West without adequate planning and preparation, Western civilization will eventually swallow it up in spite of what its rulers or spiritual leaders may want; the intelligentsia will demand it; the masses will welcome it blindly and uncritically without stopping to enquire what in it was really good for them and what is not.[26]

The demoralization, the apathy and listlessness of the Muslims just prior to Western domination, as described by a perceptive English observer in Egypt a century and a half ago, will give the reader some idea of the extent of the decline which had already taken place:

> The will of Muhammad Ali Pasha is absolute but he has certainly effected much reform in Egypt by the introduction of European military and naval tactics which have already removed a great portion of that weight of prejudice that has so long prevented the Turks from maintaining their rank among the civilized nations of the world, by convincing them that our science and technology is far superior to anything which they had previously known and this has made them willing, if not yet eager, to learn what more we can teach them. Its effects are already manifest and although might be regarded by the unreflecting mind as of little importance, is considered by the devout Muslims as awfully

26. *Western Civilization, Islam and Muslims*, op. cit., pp. 14-15.

portentous and hailed by the Christian missionary as an omen of the brightest promise. The Turks have been led to imitate us in our luxuries; several of the most wealthy families began by adopting the use of the knife and fork and the habit of openly drinking wine immediately followed and has become common among a great number of the higher officers of the government. That a remarkable indifference to Islam is indicated by this innovation is evident and the tastes of the dominant class will certainly spread (though they have not yet done so) among the lower classes of the community. The wealthy elite have already begun to undermine the foundations of Islam; the masses as yet appear to look on with apathy or at least with resignation to the decree of Providence, but they will probably soon assist in the work and the overthrow of the whole fabric may reasonably be expected to take place at a period not very remote.[27]

Is Westernization invincible and inevitable with no precedent in the past or has history some valuable lessons to teach us?

There have been several times in Jewish history when the survival of our Mosaic legislation seemed in doubt. We live in such a period today though many Jews still observe the Law. Our period resembles that of the Hellenistic anarchy when Palestine was under Greek rule. For several centuries, the sophisticated and lovely culture of Greece seemed to render Judaism out-dated and incapable of further survival. Nearly all the wealthy Jews and many of the most intelligent ones adopted Greek culture and the Greek mode of life. They spoke Greek, they wore Greek clothing, ate like the Greeks, built Greek sports stadia and ran races naked like Greek athletes in them, claimed that Greek philosophy and science was the only truth and in the end, worshipped like the Greeks.

27. *The Manners and Customs of the Modern Egyptians*, Edward William Lane, Everyman's Library, No. 315, E. P. Dutton, London, 1860, pp. 562-563.

They may have led very pleasant lives; certainly many of them did, but we have no way of knowing for today there is no trace of them left. But the masses of humble common people, remaining true to Judaism, produced new religious, spiritual and intellectual leaders, among them, Jesus of Nazareth. The Zealots, who in their day were scorned by the Hellenizers as "reactionaries," composed the Talmud which preserved the religious and cultural identity of the Jewish people intact in their dispersion and exile for the next two thousand years. The Hellenizers vanished.[28]

What is the result of universal westernization? Is the future bright with "progress" in its true sense? What sort of human being can be expected to emerge as the end-product of our "modern" era?

Literature on psychopathy dates back 150 years. The newly observed character disorder was described early in the nineteenth century by Dr. J. C. Pritchard in England as "moral insanity." The French physician, Dr. Philippe Pinel, who first freed madmen from dungeons and shackles, called it "mania without delerium." Later in the century, the Italian, Cesare Lombroso saw the lucid, apparently not in the least deranged person who committed violently anti-social acts as a "born criminal" and "moral imbecile." Until very recently, psychiatric students of the psychopath assumed that the psychopath usually was rejected and cruelly or indifferently treated as a child or may have possibly suffered early brain damage, detected or not. They strike back at the world with aggressive, unrestrained, attention-drawing behaviour. Since conscience is instilled by early love, faith in the adults close by and the desire to hold their affection by being good, the child unrewarded with love, grows up experiencing no conscience. Uncared for, he doesn't care, can't really love or from permanent deep emotional attachments to anyone. He feels no

28. *This is My God* : the Jewish Way of Life, op. cit., pp. 23-24.

anxiety to speak of, having experienced little or no love to lose, does not worry about whether he is good or bad and literally has no idea of guilt, remorse or shame. For adult psychopaths, no remedy is known; successful psychotherapy has proved to be virtually impossible. For one thing, the therapist must try to instil guilt and anxiety rather than alleviate such feelings in a "patient" who feels fine and insists that there is nothing wrong with him.

The psychopath doesn't suffer; rather he makes his victims suffer. Since he is free of inhibitions, his impulses immediately spill over into action. He takes what he wants when he wants it, regardless of the consequences. He may lie glibly and show little, if any, embarrassment when caught. The classic psychopath leaves a trail of misery, fighting, fraud, running up debts; he may abandon his wife and children, perhaps returning now and then if he feels like it or leave a job without notice or suddenly for no reason begin to perform so poorly or dishonestly that the company fires him. If prompted by more vicious impulses, psychopaths will kill, rape or molest children. Whether arrested for disturbing the peace, theft, forgery, child abuse, child abandonment or murder, the psychopath will react with indifference or it may be he will put on a show of outraged innocence, protesting that he has been misunderstood. Psychopaths generally go free to create more trouble. They frequently turn on charm that proves hard to resist, time and time again deceiving police, judges, juries, mental hospital authorities, employers, wives, families and psychiatrists into accepting their argument that their latest delinquency was all a "mistake." If need be, they make fake repentance—tearful self-denunciations and the like—which entirely disappear as soon as freedom or forgiveness has been attained. There may follow a quiet period with every evidence of stability and cautious predictions that the wayward individual has straightened out or learned his lesson. But psychopaths never learn, even from the most painful experiences. The most severe punishment will not deter them from wrong-doing

again. These men and women have virtually no worries.

Another quality of this "new man" is his excessive energy. In contrast to the profound listlessness and fatigue experienced by many neurotics and schizophrenics, almost unlimited energy possesses the psychopath. Such individuals are never weakened by reflection or doubt. The psychopath lives only for the moment. He has no sense of time, especially of the future; he senses only the here and now. He lives free of form, predictable only in his impulsiveness and the probability that if confined to any sort of routine or discipline, he will rebel against it, bringing trouble to somebody. He refuses to delay gratification of his whims; he will not submit to any rules except his own. The good of society does not in the slightest interest him. He has a completely defective sense of property. Thus he may steal, he fails to live up to his family obligations, refuses to do his duty, wipes out boredom with drugs or drunkenness, blithely and coldly takes what he wants and then grins happily or suddenly explodes into rage, hits out, copulates at random, leaves, grasps, exploits and manipulates people without guilt, heedless of warnings or threats of punishment.

Psychopathy among the young is expressed not so much in lone wolf anti-social acts as in conformity. Two principal characteristics of the psychopathic adolescent are: (1) acting out against society impulses arising from internal distress; (2) drifting in crowds or gangs. Combined, they produce a form of disorder that renders them essentially anti-social, without conscience, inclined to violence in behaviour and liable to loss of self-identity in the group, gang, mob or herd.

Dr. Harvey Cleckley, Clinical Professor of Psychiatry at the Medical College of Georgia was the first to call attention, not merely to the seriousness of psychopathy as a nation-wide phenomenon but to its potential for "social disaster." "It is urgent and obvious," he wrote, "that we devise more effective means of restraining these people in their persistently destructive careers." Dr. Robert Lindner declared: "Psychopathy represents the most expensive and most destructive of all known forms

of errant behaviour. Psychopathy, possibly more than any other mental disorder, threatens the safety, the serenity and security of American life. I am convinced that the terminal stages of any given civilization are marked by the appearance of this new breed of man – always psychopathic, dedicated to action and violence rather than contemplation and compassion. He speaks in his books of the "psychopathic plague which is now ravaging the world with more dangerous implications than the most deadly of organic diseases." As early as 1950, he found that a new kind of youth had come into being : "A profound and terrifying change has overtaken the character of that time of life we call adolescence. More than conventionally rebellious, he stressed, "young people were in a state of mutiny against civilization itself." Shortly before his death, Dr. Lindner described the "new man" as the harbinger of social and political distress and suggested that one of the highest missions our leadership can have is to identify the psychopath and struggle against the conditions that produce him.

It is no accident that there are very definite aspects to our cultural pattern which give psychopaths every encouragement. In America, we place great value on the acquisition of material gain, prestige, power, personal ascendance and the competitive massing of goods. We have very short memories about the origins of some of our great national fortunes, towards the holders of which we so highly revere. At the other end, our machine-civilization tends to level and strangle individuality, leaving large groups within our culture fearful, anxious, resentful, and openly hostile. In such an atmosphere, psychopathy flourishes. America has become a violent, pitiless nation, hard and calculating, whose moments of generosity are only brief intervals in a ferocious narrative of life. We are faced with a revolutionary, cynical, but also intellectually fashionable proposal that Western man is rapidly turning into a new breed for whom violence, sensuality, immediate gratification of every desire or whim, to be hard, merciless, and predatory is essential

for survival in the world we now live in and where kindness, sympathy, compassion, tenderness and affection have become moral luxuries that growing numbers of us can no longer afford. Can it be true that, far from seeking to treat psychopaths in mental hospitals or clinics, we should rather emulate him and learn how to become like him? Would it be expedient for us to adopt psychopathy as our style of life, honour only the present and go about annihilating history, past standards, the memory of by-gone cultures—eradicate them because defunct models of life can only get in our way?

We are living in the Age of the Psychopath or at least witnessing the start of such an age for the true psychopath is the hero and the ideal of our new young generation. Free from responsibility, anxiety, guilt, remorse or shame, psychopaths pursue their interests with no religion or morality to restrain them, manipulating others without scruple to attain their self-centered goals. Corporation president, statesman, educator, physician, his calling is irrelevant, his characteristics everywhere the same. Successful psychopaths find the world's cornucopia open to them as they utilize all their ingenuity for concrete gain. We see them glorified week after week on the covers of TIME and NEWSWEEK. Moreover, every level of our society seems unwittingly bent on imitating this behaviour.

No nation or culture consisting of psychopaths can long survive. The psychopath is a disruptive, parasitic, immoral influence and any group, while it may for various reasons support and even honour them, must fundamentally rest on the firm support of a great number of honest, hard-working, law-abiding, responsible people to exist and in direct proportion to the extent that they are tolerated, that their attitudes find support in the cultural pattern, to that extent we are a diseased society.[29]

29. *Psychopaths*, Alan Harrington, Simon & Schuster, New York, 1972, p. 14-42 (abridged).

Is this what we want—for ourselves, our children, our grandchildren? This is the fruit of the tree—what we shall certainly get if we continue in the same thoughtless ways. Most hippies, beatniks, juvenile delinquents and hardened criminals are psychopaths. They fill the prisons throughout the world. They also fill the pages of Western history—Lenin, Stalin, Mussolini and Hitler being recent examples of psychopathy in its most extreme form. Psychopathy is not a unique product of the modern age, having no precedent in the past. Roman emperors like Catiluga, Claudius, Domitian and Nero clearly showed the same tendencies. So did many of the Western explorers, exploiters and imperialists down through the centuries. Cortez, who destroyed the Aztecs, Pizzaro, who exterminated the Incas, Clive who conquered India for the British empire and such imperialists as Kitchener, who vanquished the Mahdists of the Sudan, were of the same type. So was Peter the Great and Ataturk and probably even the late President Gamal Abdel Nasser.

Those who strive for Islamic regeneration must appeal to the nobler self in man which is as universal as his baser inclinations. Today almost everyone living in the giant urban centers subconsciously feels an intuitive emptiness in his days, a lack of purpose, direction and meaning in his existence which no amount of material goods and the frantic chase after "happiness" or enjoyment of sensual pleasures can satisfy. This is the province of religion and entirely beyond the sphere of science, at least in its present form.

The present century can rightly be described as the age of the predominance of Western philosophical

thought and learning. This materialistic point of view, supported and propagated by the educational system and the mass-media in almost every country in the East and West without exception, has become global. All the influential people in positions of power and authority in the political, economic, social, educational and cultural spheres are all adhering to this viewpoint. The dominance of Western culture and philosophical thought is so pervasive and universal that even many sincere Muslims who are struggling against it in contemporary Islamic revivalist movements, turn out on closer examination to be greatly influenced by Western thought in their approach, methods and interpretations so that they lose most of their effectiveness.

The central ideas in the Western view of life repudiate all theological and transcendental concepts, insisting instead that physical phenomena and concrete matter should become the most important objectives of human scrutiny and any quest after God, soul, absolute morality and salvation in the Hereafter would find no place. The political, economic and cultural domination of the West afflicted all non-European peoples with acute inferiority-complexes. A host of modernizers arose simultaneously in all these lands to re-interpret their traditional religions and philosophies in a secular, materialistic way. We Muslims have fallen just as easy prey to these same fallacies.

As a result, the average modern-educated Muslim fears above all else to be stigmatized as "backward."

He is far more terrified of being labelled as "backward" than becoming sinful. He longs far more for "progress" than any moral or spiritual virtue. Such modernists among us shout from the rooftops that Islam must be the symbol of "advancement" and "progress", that Islam is incompatible with backwardness and that a "backward" Muslim is a de-Muslimized Muslim. They are so ashamed of Muslim history, traditional Islamic institutions and culture that they are, in fact, far more harshly critical of their religious heritage than the Westerners they strive so frantically to imitate.

On account of their Westernized education, they are unable to understand the fact that the Islamic view of life differs from modern Western ideals not only in providing different answers but even more, in asking entirely different questions. Even many of those who regard themselves as genuine Muslims who wish to promote the cause of Islam, can only think in Western terms.

The question of "backward" versus "progressive" or even "primitive" versus "civilized," is just as **irrelevant** to the Islamic view of life as the "equality" of women or the right to absolute "freedom" of thought and action. Although all useful knowledge and positive achievements of the West and other non-Islamic peoples may be appropriated by us, provided we use this creatively and adapt it to our own needs and requirements and not mere slavish imitation out of feelings of inferiority, it is entirely wrong to suppose (as our modernists have done) that the Islamic mission cannot succeed in the world until we are materially equal or

superior to our adversaries. Islamic history provides the most effective refutation of this wide-spread fallacy.

To the sophisticated Persians and Romans of the days of the Holy Prophet and the *Sahabah* or Companions, the early Muslims of Arabia must have appeared hopelessly "backward" and "primitive." Though grossly inferior in numbers and poorly equipped, often ragged and half-starved, they successfully vanquished infinitely more "civilized" foes. They were never ashamed of their material poverty nor did they regard it as any obstacle for the propagation of their mission. The following *Hadith* is eloquent testimony to the contempt of the Holy Prophet for worldly advantages:

> Umar Ibn Khattab said : When I entered the room, I saw the Holy Prophet lying on a date palm mat on the floor. There was no bedding between it and him. The marks of the matting were imprinted on his body. He had a leather bag filled with the bark of the date-palm as his pillow. I noticed that the contents of his room comprised of only three pieces of tanned skin and a handful of barley lying in a corner. I looked about but failed to find anything else. I began to weep. "Oh Prophet of Allah!" I cried. "Pray that Allah may grant ample provisions for us. The Persians and the Romans, who have no faith in Allah, enjoy abundance and prosperity. Then why should the chosen Prophet of Allah live in such dire poverty?" The Holy Prophet was resting on his hard pillow but when he heard me talk like this, he quickly sat up and rebuked me. "Oh Umar! Why do you envy their ease and comfort? Are you not satisfied that for them is this world and for us the Hereafter ?" I implored : "O Prophet of Allah, forgive me! I was in error."

Modern rationalistic and pseudo-scientific interpretations of "Islam" are entirely alien to Islam itself and have no relevance to the original intent of the Prophetic mission. They are wholly devoid of the spiritual message that is the essence of Quranic revelation. Thus an Islamic renaissance can never take place unless the religious faith of a large section of the Muslim community is revived. The first step in the transition from a materialistic to a religious view of life is to regard unseen and intangible, absolute, transcendental Truth as more important than material objects and to regard the experiences of the heart and soul as more valuable and trustworthy than what is observed by external sense organs. According to the religious view, the whole order of creation should be considered as nothing more than a fleeting shadow while God is the eternal, living Reality. In contrast to the prevailing view that the universe is a chain of mechanical causes and effects and rigid "natural" laws, the will of God and His design and purpose must be seen and felt in operation at all times and in all places. Matter is instead regarded as insignificant and the soul or spiritual existence is considered the true Reality. The significance of man is not his corporeal body but the divine spirit in his soul which the Quran tells us why man was created superior to angels. Our worldly life should not only appear transitory and short-lived but unreal and insignificant and the Hereafter everlasting and of supreme importance. The pleasure of God must be valued as more precious than all the riches, fame, honour and reputation of this earth in conformity to the Prophet's saying that worldly wealth and advantages are no more important than a

mosquito's wing. Until a major portion of the *Ummah* or Muslim community undergoes this radical transformation of outlook, a genuine Islamic renaissance can never occur.

> Surely We created man in the best statue
> Then We reduced him to the lowest of the low
> Save those who believe and do good works
> And theirs is a reward unfailing.
> So who henceforth will give the lie unto thee (O Muhammad) about the Judgment?
> Is not Allah the most conclusive of all judges?[30]

30. *Quran*, XCV : 4-8.

MODERNIZATION—OUR PANACEA?

During the Lahore Islamic Summit (February 22-25, 1974) in an interview over Lahore Radio, when the Malaysian President was asked what was the goal of his government, he replied : to raise the nation's living standards, economic development and industrialization to give his people "a happy modern life." The Malaysian President is by no means unique. All the political leadership of Asia and Africa are wholeheartedly committed to the same ends. After reading a well-known biography of Mustafa Kemal Ataturk, the late President Gamal Abdel Nasser commented enthusiastically, "This has been themost important bookin my life!"[1] Almost all the elite of Asia and Africa worship the achievements of Ataturk as their supreme ideal. In their eyes, all indigenous cultures are equated with "backwardness" and "modernization" is regarded as the panacea for all political, economic and social difficulties.

The most conspicuous characteristic of contemporary civilization is its secularity. This irreligiousness is so extreme that even organized religions are gradually becoming secularized. Instead of providing any antidote to the poison, religious leaders in the West condone the transformation of churches and synagogues into bingo halls, places to serve a wedding dinner and gymnasiums for the youth. So also in the East,

1. *The Grey Wolf*, H. C. Armstrong, Capricorn Books, New York, 1961, front cover.

modernist *ulema* under the patronage of the Government (and often paid by the latter for compliance), emphasize the necessity of religion "keeping pace with the times." Secularity is equated with modernity and a genuine religious atmosphere with "medievalism." Secularism is regarded by all those in power, both in the East and West, as the most essential prerequisite for a modern society.

Why is "medieval" one of the most derrogatory words in modern English? Why did the intellectual leadership of Europe reject religion so vehemently? The secularity of the European intelligentsia, from the Renaissance onwards, was a violent reaction to the atrocities committed in the name of the Church in its futile attempts to suppress heresy. Enlightened Europeans were repelled by the narrow-mindedness and intolerance of the Church which assumed that the only effective method to deal with non-conformists was by force.

> In the 13th century, heresies began to spring up all over Europe like mushrooms in a dung heap. How to distinguish heretics from the devout presented considerable difficulties but according to popular legend, the problem was solved by Arnaud, the papal legate, who told the Crusaders; "Kill everyone! God will recognize his own!" Although the Crusaders did their best to follow these instructions and exterminated the Albigenses, hundreds being killed in a single day, this sort of wholesale butchery was plainly impractical and so Saint Dominic, the founder of the Dominican Order, was sent to France to examine prisoners and determine their religious beliefs. Dominic argued that one heretic would corrupt others. Such a man should not therefore be allowed to adhere to his false doctrines any more than a man afflicted with the plague

should be allowed to infect others. Torture, until the heretic recanted or died, was the only solution. In 1233 a perpetual board of inquiry was established to investigate cases of suspected heresy. As heresy was considered the most terrible of all crimes, this board was permitted to use torture as a standard procedure to discover the truth, a custom that was gradually adopted by the secular courts as well. The Church Court became known as the "Inquisition" and was placed under the direct supervision of the Dominican Order.

The Inquisitors were ruthless as they were convinced that they were fighting with the powers of darkness for the prisoner's soul. For the victim to die unrepentant was a victory for the Devil. One of the most terrible of them was Conrad of Marburg who from 1227 to 1233 created a reign of terror in Germany unequalled until the advent of Hitler.

In 1227, Pope Gregory IX ordered Conrad to investigate a sect in Germany known as the Luciferans. This group considered that everything worldly was evil and as God could not have created evil, it followed that the Devil must have made the world. Almost at once, Conrad had a great stroke of luck. A twenty year-old girl, who had a quarrel with her family, told Conrad that they were Luciferans. Under torture, the family confessed and then under the threat of additional tortures, implicated others. The accused were instantly arrested and tortured until they named still others and soon half the population of Germany was accusing the other half.

In Strasbourg alone, Conrad burned eighty men, women and children. In his fury he spared nobody—not even nobles or prominent Church dignitaries. At last the Archbishops of Cologne, Treves and Mayence appealed to the Pope, writing: "Whoever falls into Conrad's hands has only the choice between a ready confession and a denial whereupon he is speedily burned. Every false witness is accepted but no defence granted. Many devout Catholics have suffered themselves to be burned at the stake rather than confess under

torture to vicious crimes of which they are innocent. Brothers accuse brothers, wives their husbands, servants their masters. Many give money to their clergy for advice on how to protect themselves and everything is in confusion. . . ."[2]

One of the blackest stains on the pages of medieval history is the witchcraft mania which terrorized Europe for centuries.

In 1488 Pope Innocent VIII issued his famous bull against witchcraft, ordering the Inquisition to stamp it out at all costs. James Sprenger was appointed by the Pope as Inquisitor-General of Germany. He accepted the post eagerly.

As did most men of his time, Sprenger considered virtually all mental abnormalities as being the work of the Devil or of his agents, the witches. In his famous book, *Malleus Malficarum*, Sprenger describes literally every single type of neurosis and psychosis that we find today in daily psychiatric practice. People suffering from compulsion neurosis and schizophrenia "typically rebel against authority and launched wild attacks against God." To Sprenger, such people were clearly witches. He described how the witches hear voices, have visions and delusions and how some were actually cured by torture. Hysterical anaesthesias and pathological mutism could be cured by "shock treatment" and the witches who responded to Sprenger's drastic therapies were clearly of these types.

Sprenger's *Malleus Malficarum*, was used for centuries after his death as the definitive text on witchcraft and how to secure confessions. As it provided unshakable grounds for convicting anybody arrested, it was invaluable to a witch-hunter. This book has probably been responsible for the deaths of more human beings than any other in history.

The Inquisitors had scriptural authority for their actions. The

2. *The History of Torture*, Daniel P. Mannix, Dell Publishing Co., New York, 1964, pp. 44-49.

Biblical order "Thou shalt not suffer a witch to live," (Exodus 22 : 18) has probably been responsible for the death of more persons than any other eight words in history. W. F. Poole in his book, *Salem Witchcraft*, believes that hundreds of thousands of people were executed for this "crime" during the 16th and 17th centuries. Witchcraft executions continued into the 18th century.[3]

The Protestants were no less superstitious and cruel than the Catholics. Both leaders of the Protestant Reformation—Martin Luther and John Calvin—were firm believers in the witchcraft mania. John Calvin actually presided over the executions in Geneva of many victims accused of this "crime."

In the light of these appalling historical facts, it was only inevitable that more and more intense hatred and rebellion against the clergy was kindled in the hearts of the people and leading intellectuals condemned the Church and by analogy, all religion, as superstition and fanaticism, equating secularism with "enlightenment". The most vehement, cynical and brilliant of these philosophers was Voltaire, who flourished at the time just before the French Revolution. Accordingly, Western historians laud this period as "The Age of Enlightenment." But soon it grew apparent for intelligent and thoughtful persons that "scientific" rationalism was no solution for human ailments. After the destruction of the power and authority of the Church, a lesser evil was merely replaced by worse harms. Regarding himself as absolutely free to act as his reason and circumstances dictated and feeling accountable to nothing and

3. *Ibid.*, pp. 55-59

nobody, Western man set out with extraordinary energy, organization and technology to bring the entire world under his domination. Western historians call this "The Age of Exploration" when it would be far more accurate to label it as the "Age of Imperialism." The atrocities and genocides committed had no parallel in past history or previous civilizations. Unscrupulousness was the rule ; greed for riches and lust for power knew no limits.

In the philosophy of Darwinian collectivism, the fittest survives. A century ago, an American expansionist wrote in support of the conquest of Mexico : "The Mexican race now see in the fate of the Indian aborigines their own inevitable destiny." The survival of the fittest was invoked to justify imperialistic expansion abroad, exploitation of "inferior races" and the 19th century American notion of "Manifest Destiny." It provided a pseudo-scientific rationale for the predatory behaviour of man. At the time Charles Darwin was putting forward his theory, the European was shouldering "the white man's burden" in Africa and Asia and was embarking on a vast programme of political domination.

By 1860 the extermination of the American Indian as a political threat to the white settlers was nearly complete. In the Western mind today, the Palestinian Arab is the equivalent of the American Indian. Though racism and imperialism in their nineteenth-century forms have been on the decline since the end of World War II, the mythology that underlies Darwinian collectivism is still strong. The frontier tradition in the U.S.A. is rooted in the struggle for the survival of the whites and the extermination of the unfit "inferior races." These notions, though generally accepted, do run counter to Judeo-Christian moral and religious principles.[4]

4. *Cultural Factors Relating to the Palestine Problem*, A. B. Zahlan, American University of Beirut, November 1967, pp. 2-3

For five hundred years, between the 15th and 20th centuries, the entire world was plundered for the benefit of West.

It is an irony that the age of liberal democracy was also the age of imperialism. When Paris was ringing with the revolutionary slogans of liberty, fraternity and equality, the French forces were crushing the independent states of Africa and South-East Asia and were harnessing them under their imperialistic yoke. While Democracy reigned supreme in England and America, China and India were being subjugated and enslaved; these countries were ruthlessly enchained and their cultures destroyed most inhumanely. The Indian industries were strangled to death only to give a lease of life to the Lancashire textile industry. China was impoverished only to enrich Britain. The great Shanghai library was burned to ashes only to quench the imperialist thirst for domination. Russia was invaded by Western armies in 1610, 1709, 1812, 1915 and 1941. The peoples of Africa and Asia were subjected to successive waves of imperialist aggressions in the forms of Western missionaries, traders and adventurers ever since the 15th century. During this very period, the West colonized America, Australia, New Zealand, South and East Africa and exterminated or subjugated the aborigines. Millions of Africans were enslaved and deported across the Atlantic in order to serve the European colonizers of the Americas as living tools to minister to their Western masters' greed for wealth. Throughout Asia and Africa, every endeavour has been made to eliminate the local cultures. In the minds of the new generation seeds of revolt against their own civilization have been meticulously sowed and through the agency of education and the mass-media, an assassination of their mind and thought has been accomplished. Their culture and civilization are not tolerated and the system of the West has been superimposed upon them.[5]

5. *Fanaticism, Intolerance and Islam*, Khurshid Ahmad, Islamic Publications, Lahore, 1957.

When I entered my adolescence and learned these facts, my first reaction was profound revulsion against such horrors. I wanted to dissociate and disown myself from the civilization responsible for these atrocities. I was overcome with the shame of being Western, of being white. I wished instead that I had been born coloured and from then on, I identified myself emotionally with the oppressed, coloured peoples of Asia and Africa. During this mental awakening when I was learning the truth about the West, if a stranger on the street identified me as English, I felt insulted but if another stranger mistook me for a Syrian Arab, I would feel happy and highly complimented. I was not the only American who shared these feelings. At that very time, unknown to me, during his imprisonment, Malcolm-X, while educating himself by intense study of history books from the prison library, was underging the same experience. Writes Malcolm-X (1926-1965) in his brilliant autobiography:

> Book after book showed me how the white men had brought upon the world's black, brown, red and yellow peoples every variety of the sufferings of exploitation. I saw since the sixteenth century, the so-called Christian trader white men began to ply the seas in his lust for Asian and African empires, plunder and power. I read—I saw—how the white man has never gone among the non-white peoples bearing the Cross in the true manner and spirit of Christ's teachings—meek, humble and Christ-like. First always, "religiously," he branded heathen and pagan labels upon ancient non-white cultures and civilizations. The stage thus set, he then turned upon his non-white victims his weapons of war.
>
> Over 115 million African blacks—close to the 1930 population of the United States—were murdered or enslaved during the

slave trade. And I read how, when the slave market was glutted, the cannibalistic white powers of Europe next carved up as their colonies, the richest areas of the black continent. And European governments for the next century played a chess game of naked exploitation and power from Cape Horn to Cairo.

I began first telling my brother prison inmates about the glorious history of the black man—things they never had dreamed. I told them the horrible slavery trade truths that they never knew. I would watch their faces when I told them that because the white man had completely erased the slaves' past, a Negro in America can never know his true family name or even what tribe he is descended from—the Mandingos, the Fulah, the Fanti and Ashanti or others. I told them that some of the black slaves brought to America from Africa spoke Arabic and were Islamic in their religion. A lot of these black convicts still wouldn't believe it unless they could see that a white man had said it. So often I would read to these brothers selected passages from the white men's books.

I read the histories of various nations which opened my eyes gradually, then wider and wider, to how the whole world's white men had indeed acted like Devils, pillaging, raping bleeding and draining the whole world's non-white people. Ten guards and the prison warden couldn't have torn me out of those books. Not even Elijah Muhammed could have been more eloquent than those books in providing indisputable proof that the collective white man had acted like a Devil in virtually every contact he had with the world's collective non-white man.[6]

Only after I studied and finally embraced Islam did I discover, just as did Malcolm-X during the last year of his life, that the fault of the white man was

6. *The Autobiography of Malcolm-X*, with the assistance of Alex Haley, Grove Press, New York, 1965, pp. 176-182.

not his race but his ideology. It was only after I settled in Pakistan and met so many westernized Pakistanis that I learned how quickly and easily the brown man can become mentally and culturally indistinguishable from the white and just as ready to commit the same crimes once he has been converted to the white man's materialistic outlook on life.

Where Western man was unable to bring about the genocide of native peoples physically, he resorted to cultural genocide. Whereas in previous centuries the indigenous cultures of Asia and Africa were branded as "heathen," "pagan," or "barbarian," after World War II, their propaganda campaign against the surviving remnants scorned them as "backward," "underdeveloped," and therefore unfit to continue their existence in the drastically changed conditions of 20th century. Since World War II, cultural genocide has been carried out under the slogans of "economic development" and "modernization." It is argued that only Western culture is "modern", "up-to-date", and relevant to present-day life while all others are backward, obsolete and out-dated. The same propaganda is used against all religions, including even Judaism and Christianity. It is argued that the only panacea for Asia and Africa is a thorough-going modernization which leaves no trace of the original indigenous culture behind. Whenever a more thoughtful individual or group complains that this policy has in no way improved their lot, the only retort is that some traces of "backwardness" still persist and the process of modernization has not been complete.

Is modernization the panacea for our difficulties,

social, economic and political problems? Each thoughtful, educated and intelligent person from Asia and Africa must ask himself (or herself) what has he individually or his people collectively to gain from it? A perceptive Pakistani scholar has this to say:

> The slave culture is behaviour—intellectual, emotional and social—which makes a people depend on a foreign culture—pleasurable, in fact, respectable in their own eyes. Throughout history cultural exchanges have occurred. People have frequently borrowed from other cultures. But the essential difference between the process of normal cultural borrowing and slave culture is of attitude. In the slave culture, the merit lies not in the thing borrowed but in the people and place borrowed from. The slave culture must always remain passive and subordinate to the master culture. It is never creative and never innovative.
>
> A conquered people might succumb to the political rule of aliens without going into raptures about it and without accepting the rulers or their culture as superior. They may protect their culture by building social fences around themselves and maintain their self-respect, dignity and pride even in defeat as due to unfavourable circumstances or due to God's wrath for the people having left their virtuous ways. Thus a cultural regeneration may take place among the subject people. The shock of defeat may therefore reinforce the subject culture rather than weaken it. But the reverse also can happen.
>
> No tailor or designer of Karachi can start a fashion of dress even in Pakistan, not to speak of London or Paris. No carpenter of Lahore can alter the furniture design of the drawing rooms of Gulberg. It is the other side of the same coin that wealthy Pakistanis should feel socially comfortable only when they wear their coat and tie in the sweltering heat of Karachi summers or place a bath-tub in their houses when they know they will never use it except for washing clothes. The

mothers who beam with pride that their children speak only English is an indirect way of accepting the domination of the master culture. By wearing Western dress, eating Western style, and speaking Western languages, we not only admit that we have nothing to offer the West but we unwittingly make Western norms the arbiters of our taste and judge our behaviour accordingly. We feel ashamed that our girls cannot exhibit their limbs on the stage or swim with foreign tourists in the sea. We feel apologetic explaining why we do not have liquour saloons all over the country. We have accepted the Western view of our own society which has been nurtured over centuries of prejudice and propaganda of Christian missionaries. It is the slave mentality, the same sense of inferiority, the same lack of confidence in our own cultural heritage that foreign service officials are discouraged from appearing in Pakistani national dress, observing abstinence from alcoholic drinks and pork, or acting like Pakistanis. In our parties and dinners, especially at diplomatic functions, our major effort is directed towards eliminating any traces by which we might be mistaken for Pakistanis or Muslims. Homage to our servility to the West continues to be paid in the ballroom, the cocktail lounge, the swimming pool, the dinner hall and club gatherings.

When a Western man wears his suit, he is never aware of it. He does so out of necessity. The Western man lives as he does because he is not aware of a suitable alternative. When an Oriental wears Western dress, he is doing it to upgrade his social standing. A Pakistani cannot dare wear his native dress to his office or club. Western dress is mandatory for boys' school uniforms. The Oriental adopts Western culture because it will distinguish him from the natives, establish his social standing as a superior and make him superior-looking in his own eyes. In short, it stems from his sense of inadequacy, his lack of confidence and his feeling of inferiority. It is also based upon his contempt for the natives and their culture.

A common excuse offered by westernized Orientals is that

they are objective and their choice of the master culture is made on merits. In many a drawing room, one learns that the world is growing small and an international culture is forming. In my travels abroad, I looked in vain to find the graceful *Saree* or efficient *Shalwar* being adopted by even a small dissident, rebellious group. I looked in vain for a copy of *Daily Jung* or even *Pakistan Times* on a news-stand in New York. While Coca-Cola is available anywhere and everywhere in Pakistan, you could not hope to buy a bottle of *Rooh Afza* sherbet anywhere abroad (except perhaps in some Arabian countries). Most of the so-called "international" culture is simply one-way traffic from the West. Today our exposure to the rich and powerful Western culture through radio, television, exchange student programmes and training fellowships has created among us a band of youth who no longer feel any respect towards their country, their culture, their history or their society. This generation, being reared on an unremitting flow of Western ideas and influence, is not likely to value, much less defend the ideological frontiers of our society. We have already witnessed in the dismemberment of Pakistan one tragic example of our neglecting this frontier.
Today we are every moment experiencing the humiliating spectacle of being dictated to by foreign countries. Our infantile dependence on the West is not confined to technological advice. The stream of books, commentaries and reports emanating from Western sources leave us no time to think, write or even feel on our own. The quantity, quality, pace and frequency of Western thinking and advice tends to inhibit the growth of native talent rooted in native culture and history. We blindly follow the advice given to us by foreigners. One day we will be told that what our country needs is agriculture and suddenly the entire secretariat will talk of nothing except fertilizers, seeds, irri-rice and Mexipak wheat. Next time we will be told that our need is Family Planning and suddenly unmarried young girls start addressing august gatherings and give clinical details on how the Inter-Uterine Device should be used. The third year we

will be told that we should attend more to primary education and the chase will start afresh.

Like Mustafa Kemal Ataturk, we tend to think that once we borrow Western outward appearances, we will automatically stimulate Western progress. In his classic on anthropology, *The Golden Bough*, James G. Frazer called this "sympathetic magic." It is the same kind of superstition prevalent in primitive societies that by eating the heart of a lion, one can become lion-hearted.

From people who borrow their culture, their values, their view on the world, their dress, manners and artefacts from a civilization in the shaping of which they have no part, it will be futile to expect initiative, innovation and creativity.[7]

In all the so-called "developing" countries of Asia and Africa, we are told that the greatest imperative is "economic development." Western propaganda in the mass-media equates modernization with abundance, affluence and prosperity. The discontent and restlessness aroused by the mass-media propaganda among the teeming masses of simple poor people who cannot hope to afford Western life-styles, is euphemistically called "the revolution of rising expectations." During the Pakistani national election in December 1970, the economic issue overshadowed all else. The winning candidates both promised material prosperity and the abolition of poverty, misery and exploitation. As a result of this debacle, Pakistan, Bengladesh and India alike are reaping the fruits—acute inflation, runaway prices and chronic shortages of essential articles of daily use which never existed before. As a result of

7. "Slave Culture," Masih-uz-Zaman, *Muslimnews International*, Karachi, January 1974, pp. 36-40.

worshipping the deceptive goddess of material progress, the people are far worse off economically than ever.

What is the pith and substance of the policy of those who are called upon to be at the steering wheel of the ship of our state ? In other words, what is the burden of their song ? It is, we are told, to raise the standard of living of the people, to secure a measure of economic growth which may bring general prosperity within the realm, to prevent the fast-growing population of Pakistan from having to court disaster which must inevitably (so say the prophets of the dismal science called economics) result from the paucity of available food supplies and the wherewithal of daily life. In other words, the primary emphasis is on the economic progress of our people. No ideal, I submit, can be narrower, and in practice, more destructive of all we Muslims reckon as valuable in our cultural tradition. Economic progress is not the way to progress for he who runs after only material prosperity will never be able to get near it. Chasing economic prosperity is like chasing your own shadow. The more you run after it, the more it eludes your grasp. It is like drinking sea-water. The more you drink, the more you are thirsty. That is why the Quran says : "The earth belongs to the righteous." And unless you are righteous, the earth and all that it contains will never belong to you, no matter what you do. Let us be clear that there are worse varieties of evil than poverty. Had this not been so, our Holy Prophet Muhammad (peace and blessings of Allah be upon him) would not have declared : "Poverty is my pride." It is false to assume that the moral law can be fulfilled merely through environmental reform. Moral law is a transcendent law ; obedience to it brings about as a necessary result, material progress, but it is wrong to suppose that a direct pursuit of economic growth and progress would necessarily make men moral. On no ! It is the other way round !

All this sickly talk about raising the living standards of the people is enlisting us on the side of those who hold that

> material progress is the Law of human evolution. It is not the economic standard by which survival of a people is assured. It is always the moral standard ! Only the moral standards can survive.[8]

Is "modernization" any guarantee for a better, richer, fuller life? Although Pakistan, to take just one example, is being flooded with Western cultural influences in a constantly accelerating pace to such an extent which would delight Ataturk were he alive now, the standard of living, instead of improving, is rapidly declining to starvation levels.

> In a nutrition survey of 1,000 individual factory workers carried out by the Nutrition Department of the Institute of Hygiene and Preventive Medicine in Lahore, it was found that 82% weighed less than 90% of standard weight. Such underfed, undernourished workers produce less and have a lower capacity for work. The lethargy, the lack of initiative and decreased effort so common among us are usually attributed to lack of ambition and industry. In reality, the cause in most cases is undernourishment. Moreover, malnutrition and illness are synonymous—one leads to the other. Statistics show that malnutrition directly or indirectly causes more deaths in Pakistan than all other causes combined. The mortality in children of four years and under is about 250 per thousand—50 times that of the U.S.A. Thus the economic loss from malnutrition is hidden in the cost of medical treatment, hospitalization, limited number of productive years, of decreasing productivity, premature aging and early deaths.[9]

8. *Islam in the Modern World*, A. K. Brohi, Chiragh-e-Rah Publications, Karachi, 1968, pp. 58-61.

9. "Dal-roti is the Best Substitute for Animal Proteins," Dr. Mohammad Alamgir, *The Pakisan Times*, Lahore, April 16, 1974, p. 3.

"The need of the hour for Muslims all over the world is to devote themselves wholeheartedly, individually as well as collectively, to reconstruction in every field. After the colonial devastation which not only destroyed the fabric of our pride but also laid us waste and barren in every sphere of life, we must now pick up and piece together whatever is left of our culture and civilization. For this purpose we must work together and pool our resources to ensure and expedite the process of reconstruction. We must communicate and co-ordinate with each other in frank brotherly fashion and go ahead hand in hand with the major task of spiritual, moral and material revival.

"There are a number of factors which are holding us back from our primary duty. The internal and external pressures generated by colonial powers keep the conditions in Muslim countries always in a state of flux and chaos. The resultant disunity among the Muslim nations prepares an excellent ground for further interference and even greater chaos. There are those among us who unwittingly fall prey to enemy propaganda and keep harping upon ideas and themes which only serve to disturb our harmony. There is yet another class of people who has, unfortunately, seen nothing better and known nothing beyond what had been placed before them in the dark days of foreign domination. Having been cut off from their own sources of light and learning, they have become blind followers of their erstwhile masters and incidentally offer the most determined opposition to any attempts to rehabilitate Islamic civilization.

"Besides these inherent disabilities, there are

powerful external influences which sweep out immediately administrations and movements which dare stand up for an Islamic renaissance. There are hawks, as it were, always circling overhead in Muslim skies, ready to pounce down upon and devour anything which appears promising for Muslim unity. This is happening before our eyes. Poison is being administered to us to destroy and nothing can be more deadly than the poison deliberately and constantly being introduced by the colonial powers into the body politic of the Muslim world.

"Centuries of political domination by powers, not only professing a different philosophy of life than that presented by Islam but outrageously callous and inimical towards all that goes under its spirit have reduced the Muslims to the deplorable position they now find themselves. Were it not for the absolute, eternal faith of the Quran and the exemplary inspiration from the life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), we would have completely lost our identity long ago in the merciless flood of materialism. How we have survived at all as Muslims in the longest and severest onslaught and kept alive the flame of faith in the deadly deluge cannot be explained in ordinary terms. During the darkest days of our history, there have always been devout Muslims (and God willing, they shall always be there to the Last Day) to hold aloft the torch of the Islamic faith high and safe at the cost of their lives. The source of their inspiration is the same as that of our forebearers—the Quran and the Sunnah.

"We cannot afford to experiment nor is it at all

necessary for us to do so in the face of these two dependable sources granted by Allah in His mercy for our guidance. Our need of the hour is to put together whatever we have left and not to take it apart. Our leadership must not wait until too late to realize that it is not by disorganizing a nation ethically or socially, not by plunging it into moral anarchy that the economic prosperity or political power of that nation can be revived or that one can guard it against foreign domination. The Western powers may feel they can afford to experiment as their national and cultural institutions are powerfully organized. Our religious and cultural life is in very bad condition, if not all but annihilated. We need to resort to reconstruction and not destruction through airing antagonistic, unrealistic and impractical views just for the sake of appearing novel and original. We should not be at variance with one another for the sake of variety. We must act as one to ensure the reconstruction of our battered civilization with maximum speed and with the least interruption or interference from without or within."[10]

10. "Reconstruction of the Muslim Image," *Yaqeen International*, Karachi, April 7, 1974, pp. 266, 273.

THE AMERICAN METAMORPHIS—REVOLUTION OR DISINTEGRATION?

Open revolt against the past, against all that is traditional and sacred, is the most conspicuous element in the present age. In its uncritical worship of Change for its own sake and the blind faith that unlimited accelerated innovations are synonymous with social and cultural progress, Western civilization is unique. All other human cultures known to history—whether primitive or civilized—were characterized by an enormous reverence for tradition and custom as sacred and immutable. Western civilization alone repudiates old people with contempt because they represent continuity with the past and virtually worships youth and newness. This attitude was unknown to previous cultures and civilizations where, far from being welcomed, innovations were suspected as heresy. Change, when it did occur, was very slow and limited in scope. Western historians regard these relatively static societies, in contrast to the tremendous scientific and economic energy of the modern Western countries, as responsible for the collapse of the indigenous cultures of Asia and Africa. Excessive veneration for the past, which in old China culminated in the cult of ancestor worship, is certainly no doubt hostile towards creative scientific achievement and often stifles originality in art and literature, eventually resulting in senility but before the decline sets in, there is, often for a period lasting for many centuries, at least stability in religious and

moral values, the family and the entire social order where each individual from birth knows and respects his established place. Nobody in the traditional society doubts the meaning or purpose of his existence; he has his position fixed securely in the total scheme. Modern man, with his prime emphasis on individualism, lacking any deep roots in the extended family and any feeling of belonging to a community in its genuine sense, is cut adrift. If he is asked the meaning, direction and purpose of his life and even why he was born and is alive today, even though he may be a college graduate, he will frankly admit he doesn't know! But even the wildest savage, as an integral part of his tribe or clan, could give a very definite answer, which although civilized man could not agree and perhaps not even understand, would nevertheless satisfy him. When philosophical reality is restricted to change alone, uncontrolled innovations become not the friend but the mortal enemy of man. Destruction occurs much faster than construction because before the new order can be established, it is already obsolete. The lack of stability and permanence in anything divests human life of all transcendental value and one's existence becomes a hectic search in quest of superficial, fickle and irresponsible pleasures. Individualism becomes mere selfishness and egotism knows no limits. Crime and violence are general for who can be expected to abide by laws destined to be obsolete tomorrow? With unlimited mobility, individuals, cut adrift from family, relations and community, become eternal nomads with no roots any-

where. In traditional nomadic societies, the entire tribe migrated together so that even with frequent change in residence, the individual was constantly surrounded by familiar faces of family and friends. But the ruthless atomistic, mechanical organization of modern societies cuts at the very roots of all meaningful and enduring human relationships, destroying all social ties without which civilized (and even primitive) human cultures cannot survive.

Among the numerous literary exponents of this fashionable philosophy of Change is Jean Francois Revel's best-selling book, *Without Marx or Jesus: The New American Revolution has Begun* (Doubleday, New York, 1970). The author is a journalist and has also written two additional books on France and Italy. For years he has been a regular columnist for the Paris daily, *L'Express*. Since it first appeared, this book has grown immensely popular both in Western Europe and America, selling tens of thousands of copies in several languages. His thesis is that modern American society, despite the problems it faces, is unparalleled in its health and vigour and destined to be the prototype for the new universal utopia.

> The United States is the country most eligible for the role of the prototype nation for the following reasons : it enjoys continuing economic prosperity and a high rate of growth without which no revolutionary project can succeed ; it is oriented toward the future rather than toward the past and it is undergoing a revolution in behavioral standards and in the affirmation of individual freedom and equality, it rejects authoritarian control and multiplies creative initiative in all domains, especially in art, life-style, and sense experience,

and allows the co-existence of a diversity of mutually complementary sub-cultures, all equally modern. (p. 182) ..... The "hot" issues in America's insurrection against itself form a cohesive and coherent whole without which no one issue can be separated from the others. These issues are as follows : a radically new approach to moral values, the black revolt, the feminist attack on masculine domination, the general adoption of non-coercive methods in education, the acceptance of guilt for poverty, the growing demand for equality, the rejection of an authoritarian culture in favour of a critical and diversified culture that is basically new rather than adapted from the old cultural stockpile and a determination that the natural environment is more important than commercial profit. (pp. 200-201)

The main thesis of this book is that world revolution must take place in the United States of America before it can occur elsewhere. The author denies the possibility of a revolution in the Communist countries because they are dominated by authoritarian rule ; it cannot take place in Europe because it has lost the leadership of the world until it can only follow and adapt and no longer create ; and it cannot take place in under-developed Asia, Africa or Latin America because of poverty, bondage to the past, dictatorial rule and a spirit of nationalism which frustrates any tendency towards self-criticism.

Like most "progressive" thinkers, Jean Francois Revel is convinced that the pre-industrial cultural heritage of the entire non-Western world is archaic and that in order to become viable modern nations, a complete break with the past is essential :

Underdevelopment can be traced equally to two causes : cultural stagnation and colonization .... Once exposed to

technological civilization, they were condemned to become either an active and creative participant in it or to disappear. Japan is one of the nations who realized this. This new departure does not presuppose merely the borrowing of western technology but also the reconstitution of the social, cultural and political conditions which made that departure possible . . . . Cultural originality does not consist is warming over the past. Cultural diversity should not result from dependency upon a tradition . . . but from freedom and creativity . . . . Uniformity will not be prevented by evoking the past but by the growth of individual creativity which has become possible only with the advent of technical civilization and liberal societies . . . . Cultural originality must be in accordance to the facts of modern life . . . . In the past the diversity of cultures was balanced by the uniformity of individuals within those cultures. In the future, culture will be created by individuals. One of the effects of the world revolution must be precisely to free the individual from cultural slavery within the group in which chance has caused him to be born. This will lead to cultural polymorphism governed by personal choice and discovery and not from the juxtaposition of traditional beliefs and ancestral customs imposed upon the individual. It is difficult to see how a revolution capable of transforming the backward countries can take place unless there is first a drastic cultural revolution followed by massive global aid from the developed countries. (pp. 70-75 abridged).

Repeatedly Jean Francis Revel emphasizes the necessity of moral freedom and the absence of authority if the cultural revolution is to attain its objectives :

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In practice, sexual repression indicates the existence of authoritarianism in a diversity of areas ; in family life and religion, in realtions between the sexes, between age groups

and between races and social classes. Conversely, the appearance of sexual liberty is symptomatic of freedom from authoritarianism in those areas. (p. 207) . . . . The moral revolution, the cultural revolution and the political revolution are but a single revolution. In San Francisco, a group composed of women and homosexuals (members of the Women's Liberation Front and the Gay Liberation Front) shouting "Viet-Nam is obscene ! Sex is not obscene !" burst into a psychiatric convention which was discussing the "treatment" of homosexuality. This criticism of paternalistic and moralistic psychiatry in this instance not only takes on a political form but also produces new courage in the affirmation of the self. The homosexual community and the League of Women Homosexuals publish several newspapers and their demands and demonstrations receive national television coverage. In Washington D.C. on May 13, 1970, a representative of the underground press with a few friends forced his way into a meeting of the President's Commission on Pornography and bombarded the members of the commission with creampuffs and then left as the police stood quietly by. A free abortion law and a law allowing divorce by mutual consent or even on the basis of a unilateral decision are both receiving increasing attention and support (pp. 202-203).

What type of individual of the rising generations can be expected raised in this climate ?

There would appear to be personality traits among many juvenile delinquents that could be viewed as virtues if behaviour were rechanneled. For instance, Sheldon and Eleanor Guleck noted in their study, *Unraveling Juvenile Delinquency*, (Harvard University Press, Cambridge, 1950) that among 500 delinquents they observed compared with 500 non-delinquents, the delinquent boys were characterized as hedonistic, distrustful, aggressive, hostile, assertive and defied authority. The non-delinquents were more banal, conforming, neurotic, felt unloved, insecure, and anxiety-

ridden. The attributes associated with the delinquents sound similar to descriptions of the Renaissance Man who defied the authority and static orthodoxy of the Middle Ages and was also aggressive, richly assertive, this-world rather than other-world centered and was less banal, more innovative, than his medieval predecessors. The Guleck delinquents sound much like our 19th century captains of industry, our 20th century political leaders and corporation executives. The freedom to be assertive, to defy authority and orthodoxy may have such undesirable consequences as crime and delinquency but it is well to remember that many aspects of the American ethos—our freedom, our benevolent attitude toward rapid social change, our heritage of revolution, our encouragement of mass migrations, our desire to be in or near large urban centers and many other values we cherish may also produce the delinquency we deplore as well as the many things we desire.*

That such psychopathic characteristics of delinquents are cited by a U.S. government publication as desirable, clearly reveals the anti-moral environment we live in today where black is extolled as white and vice as virtue.

No human society (and not even animal society) can exist without authority of some kind. If adultery and homosexuality become general, family life is inconceivable. If parents relinquish their authority over their children and assume the artificial role of "peers", they cease to be parents. And how can education be "non-coercive" and still remain education in its true sense ? If the teacher has no right to discipline his pupil, how can the latter give him the respect which

**The Culture of Youth : Studies in Delinquency*, Marvin E. Wolfgang, U.S. Department of Health, Education and Welfare, Washington D.C., n.d., p. 19.

is necessary if he is to function as a teacher ? If teacher and student are placed on the same level, how can orderly academic learning proceed ? Absolute equality between teachers and students means the impossibility of continuing any system of formal education at all. No human society has ever been able to tolerate cultural and moral freedom, leaving the choice and discovery of virtues up to the individual. Every culture—primitive or civilized—must be based on a set of values revered by its members and perpetuated from generation to generation. Severe social and penal sanctions have to be invoked against rebellious individuals who refuse to conform. Any culture must shape individuals who share a common outlook on life and transmit loyalty to these cherished ideals to succeeding generations. This is not tyranny : this is merely the legitimate authority essential for the survival of any human community. Relativity of morals means no morality at all. Absolute moral and cultural freedom is unworkable and impossible ; it means each goes his own way and no two people agree on any norms of behaviour and conduct. This is nothing but anarchy. If Western civilization repudiates all collectively imposed standards, it must inevitably cease to exist.

Western civilization not only stands guilty of the wholesale cultural genocide of the non-European world ; "Modernity" and "Progress" by indiscriminately rejecting the past, is rapidly destroying the basis of its own culture as well. For example, a century ago, every American and European high school and college student spent much of his time mastering Greek and Latin as an indispensable part of

his education. Today, however, these classical subjects are highly unpopular because they are considered as "dead languages" no longer relevant to contemporary life. Exponents of "progressive" education forget that more than half of the vocabulary of the English language is composed of words of Greek or Latin derivation and most other modern European languages are also based on Latin with a strong admixture of Greek. If the Greek and Latin heritage is omitted, there is little left of English. Under the glare of utilitarianism, increasing demands by the rebellious are being voiced to exclude Shakespeare and King James Bible from courses in English literature because they seem quaint and old-fashioned and instead substitute modern writers like D.H. Lawrence and James Baldwin as more in keeping with the realities of present-day life. Now Shakespeare and King James Bible are the models of English eloquence and their exclusion from the schools and colleges means nothing less than the gradual destruction of English literature. The "student revolt" is also impatient with the study of history because they cannot understand the relevance of the past to the present. To scorn the classics as "out-of-date" is tantamount to tearing the foundations from under the building ; when the foundation is destroyed, the entire structure must collapse.

An intense feeling of belonging to a rich cultural tradition is essential if the individual is to maintain sound mental health. Writes a prominent New York psychiatrist who specializes in the rehabilitation of

drug-addicts :

> The family that does not pass on to its children a strong cultural heritage, in whatever form this may take, runs a high risk of producing persons with no sense of their own past. Whatever the religion, the occupation or national origin involved, it is vital for people to feel that they are an extension of some kind of tradition. Otherwise they are forced to relate themselves to an historical void. Very often emotionally-disturbed people can't even recall their own pasts, let alone what their grandparents did. A normal sense of time requires an awareness that the present is the extension of the past and the prelude to the future. This is quite important since drug-addicts want everything NOW without effort. With a tradition to follow, one can voluntarily make personal sacrifices today that will not bear results until some future date. Since man alone among living creatures, can know his collective past and attempt to anticipate his future, he can assume that the moment presently available to his conscious awareness has a quality that is the result of human continuity. This is not true of the drug-addict. Emotional immaturity does not allow the addict to sense continuity. If one's awareness of the rules of society is soluable in alcohol, then one's ego can be retarded by drugs.*

This atmosphere of nihilism is rapidly producing a nation of "junkies," and drug addiction has, along with all kinds of nervous diseases, become a major social problem.

Yet Jean Francois Revel insists that American society is the healthiest in the world today :

> Paradoxically, the United States is one of the least racist of all countries. A large black minority has lived alongside the

**The Drug Epidemic : What it Means and How to Combat it*, Dr. Wesley C. Westman, The Dial Press, New York, 1970, pp. 69-70.

> whites for many years and the fight against racism, its eradication and the analysis of its symptoms, all these things are a reality with which America lives. (p. 231)

Of course, it cannot be denied that the black man in America has in the last decade gained in the advancement of his rights. In terms of what has been achieved, the record looks impressive but in terms of what is needed, the results are negligible. Despite the increase in income, the larger numbers of black students entering higher educational institutions and high status, better-paid jobs, residential segregation is as rigidly enforced by social prejudice as ever. Leading sociologists warn that America is becoming divided into two hostile nations—the prosperous whites living in the suburbs and the poverty-stricken black urban slum dweller, seething with resentment and bitterness over his plight. So long as places like Harlem and the South Side in Chicago (which is one of America's worst slums) continue to flourish, America cannot claim to have eradicated the curse of racial discrimination. Black people live in Harlem not from choice but simply because the whites will not permit them to settle in more desirable locations. Proof of the persistence of racism in America is that the black man is never allowed for one instant to forget the colour of his skin. He is always made to feel self-conscious, humiliated and degraded because he is black. Now contrast these conditions with a Muslim country like Saudi Arabia which also contains a large black minority of African origin. But the black man in Saudi Arabia is never

forced to feel conscious that he is black ; he thinks of himself not as a black man but as a Muslim, an Arab, a Saudi Arabian citizen or simply as another human being. When he offers his devotions in the mosque, he prays to the same God side by side with the white man as a natural matter of course. Here there is true racial brotherhood because there is no consciousness of colour. Racial harmony can never be won by the "black revolt" which must snatch its due from unwilling whites by resorting to frequent violence and rioting ; where society is split into hostile rival factions, dominated by their materialistic interests, each jealous to grab for itself by fair or foul, the choice amenities of life. Genuine brotherhood can be achieved only when the majority accept as absolute Truth, the unity of humanity under the unity of God.

> If we draw up a list of all the things that mankind needs today, we have formulated a program for the revolution that is imperative; the abolition of war and of imperialist relations by abolishing both states and the notion of national sovereignty; the threat of atomic suicide, disarmament, the elimination of the possibility of internal dictatorship, world-wide economic and educational equality, birth-control on a planetary scale, the protection of the earth's resources in accordance with a unique plan of conservation and development and complete ideological, cultural and moral freedom in order to assure both individual happiness through independence and plurality of choice and in order to make use of the totality of human creative resources. These problems can be solved only an a global scale by a world government. World government is the only possible goal of a revolution today as it is the only goal which can make a

> revolution feasible. And this government must be constituted in such a way that relations based on association take the place of those based on domination so that the material and intellectual resources of humanity may be placed in a common stockpile accessible to all men. Obviously this is a utopian program and it has nothing in its favour except that it is absolutely necessary if mankind is to survive. This revolution, it seems to me, is going on right now in the United States. And it can become world-wide only if it spreads by a sort of political osmosis from the prototype nation to all the others. (pp. 82-83, 182).

Even these purely worldly goals cannot be achieved without mass-acceptance of transcendental moral and spiritual values. So long as atheism and materialism prevail, no genuine progress can be made towards the eradication of poverty, backwardness, all kinds of social injustice, exploitation and imperialism. The insatiable greed of nations as well as individuals for more and more of the good things of this life at the expense of weaker individuals and groups can only be checked by a genuine and intense fear of God and His retribution in the Hereafter. Utilitarian positivism cannot but be an invitation for the strong to abuse the weak. The unprecedented horror of modern warfare can be stopped only by a universal moral and spiritual revolution ; likewise world government can be achieved and totalitarian despotism prevented only when our political leaders seek the pleasure of God by setting aside selfish interests for the common good. Such concepts as guilt for sin, the fear of the wrath of God for offending His absolute Law and retribution in the Hereafter sounds archaic to the modern ear

but if such principles are not widely accepted soon, the penalty will be the suicide of the human race, if not all life on earth.

Recently there has been wide publicity about the necessity to protect the natural environment, threatened with destruction by modern technology, upon which our existence depends. Even the conservation of non-human life and the natural resources depends upon the adoption of a religious attitude towards our sustenance as God's creation and therefore too precious to be wasted or abused. For more than five centuries, ever since the inception of the European Renaissance and especially since the rise of the Industrial Revolution, Western man has regarded nature as an enemy to be exploited, dominated, conquered and destroyed. When the Europeans started to colonize America, the aboriginal Indians were horrified by the contempt they displayed towards the natural environment, recklessly hacking down and destroying vast forest wealth with axe and fire, leaving the denuded land to become eroded and useless within a very short time and ruthlessly exterminating scores of species of wild animals and birds. When the pioneers went West, within a few years, large herds of wild buffalo, upon which the Indian depended for his food-supply, had been annihilated, leaving the aboriginals to die of starvation. The white man did not use these buffalo for food ; the carcasses were simply left to rot.

Ishi, the hunter, and modern, man, the hunter, share neither weapons, techniques or attitudes. Modern man hunts for

> sport, his need being not for the animal he kills but to engage briefly and violently in the act of killing. Ishi hunted to live and used each hock and hair of the animal he killed. Moreover, the bow and arrow does not lend itself to careless and irresponsible use as does its modern replacement, the gun. It was as a hunter that Ishi was wholly the skilled artist. He took no aspect of hunting lightly nor did he ever touch his bow except with respect and ceremony. He was a formidable hunter; he decoyed the game, coaxing it ever nearer with endless patience and resourcefulness.*

The Indians called the white settlers, "the long knives" on account of their notorious reputation for cutting down trees and whole forests. In many parts of the Old World, the same land which has been continuously cultivated by farmers for thousands of years is still fertile today but when the white colonists settled in America, the virgin soil was so badly abused that within less than a decade, it would become sterile, the pioneer would simply abandon it without any regrets and move on. In contrast, the primitive man, and especially the American Indian, had a tremendous reverence for the natural world as sacred which is why the white man found the New World an unspoiled and virgin continent. Not only primitive man, but the higher religions also share this same reverence for the natural world. Islam means literally "peace", not only between men but also includes peace with animals and plants. The Qur'an reminds believers that "every animal of the earth and every creature flying on two wings are like peoples unto you and then unto Allah

* *Ishi in Two Worlds: A Biography of the Last Wild Indian in North America*, Theodora Kroeber, University of California Press, Berkeley, 1961.

they shall be gathered." Once a man carelessly plucked some leaves from a tree and the Prophet Muhammad rebuked him saying : "Every leaf glorifies Allah." Another follower came to the Prophet Muhammad and confessed that he had burnt down an ant-hill because one of the ants had stung him. The Prophet Muhammad scolded him, saying that he had destroyed a community which glorifies Allah. To the modern mind this may seem sentimental but such a reverent attitude towards nature as a creation of God —not arbitrary legislation imposed from above—is the only remedy to stop air and water pollution by greedy industrialists who seek short-term commercial profit at the expense of long-range public welfare.

Yet Jean Francois Revel regards religion as a plaything, something to be taken lightly and half-heartedly :

> The religious element of the American revolution is undeniable. The need for sacredness is being satisfied by the confused adoption and the hit-or-miss practice of oriental religions and by a return to the Hindu cult of natural foods, to astrology and to a rediscovery of Christianity. Above all, this need is being satisfied by the application of a traditional principle that has always been successful in America; the best religions are those you find for yourself......America never had a state religion either officially or otherwise which emphasizes a very important cultural fact; that no church of any kind has ever dominated either by law or *de facto*, the moral, intellectual, artistic or political life of that immense country. (p. 217).

If each individual on the basis on his personal experience, devises his own religion and improvises his

own moral standards, it means chaos because there are no agreed norms on anything. Under such conditions, the survival of civilization is impossible.

> To make a revolution, is not to destroy everything that went before. It is to destroy what must be destroyed and what must be destroyed is never the same thing at any given moment or in any given place. (p. 199).

In the absence of transcendental values, who will determine by what criteria what is useful and what is harmful, what should be preserved and what should not? If opportunism and expediency are the practical guides for action, how can the interests of one group as opposed to a rival group be maintained? What is good for one person may be disastrous for another ; who should judge by what standards which should take precedence ? Only when objective, transcendental standards of good and evil, truth and falsehood, beauty and ugliness are universally adopted, can change and innovations be controlled and directed towards the ultimate human welfare and can we master the machine and not permit the machine to dominate us. The most urgent need of the modern age is not revolution but social integration based on moral and spiritual renovation. If we refuse to make the effort to achieve these goals now, we may well agree with Adolf Hitler when he declared :

> "We are barbarians and we want to be barbarians. It is a title of honour. The world today is dying. Our sole function is to finish the job. (p. 199).

THE FEMINIST MOVEMENT AND THE MUSLIM WOMAN

The most radical movement in recent times which is revolutionizing the whole social structure and changing the entire basis of human relationships is the Feminist movement, popularly known as the drive for Women's Liberation.

The Feminist movement is not a unique product of the modern age. Its historical precedents reach back into antiquity. In his *Republic*, Plato advocated the abolition of the family and social roles determined by sex; in literature, the ancient Greek classical comedy, *Lysistrata* and much more recently, Henrick Ibsen's (1828-1906) drama, *A Doll's House* preached feminist ideals. The Victorian economist and philosopher, John Stuart Mill and the German socialist, Friedrich Engels in his essay, *The Subjection of Women*, which he wrote in 1869, laid the theoretical foundations of Feminism. In 1884 Engels publically proclaimed marriage as a "dreary mutation of slavery," urged its abolition and suggested public responsibility for the rearing of children.

In America, Feminism was the outgrowth of the movement for the abolition of slavery and the Temperance movement for the legal banning of liquour. Women who joined these organizations soon discovered that to make their cause effective, they required political power. The historical milestone of the Feminist movement was the Seneca Falls Convention

in 1848 which in its manifesto, demanded women's rights to her complete control over her property and earnings, the right to divorce her husband, guardianship of the children and an end to sexual discrimination in employment along with the right to receive equal pay with men for the same work, and most important, female franchise. As the campaign for women's suffrage grew, the more conservative Feminists limited their cause to the single issue of suffrage. In 1920 with the passage of the 19th amendment to the American Constitution giving women the vote, the majority of women activists as well as the public assumed that with female franchise, women's rights had been fully obtained. After this, the Feminist movement lay dormant for more than forty years.

On December 14, 1961, President John F. Kennedy signed an Executive order establishing the President's Commission on the status of women. Its mandate was "to examine and recommend remedies to combat the prejudices and obsolete customs and mores which act as obstacles to the complete realization of women's rights." The President's Commission was the first official body ever to examine the status of women in the United States.

Thus the "silent fifties" came to an abrupt end with the beginnings of Feminist confrontation politics in the early 1960's—marches, pickets and sit-ins. College and university girls began to participate in these political activities.

In contrast to the women who assembled at the Seneca Falls Convention in 1848 and merely protested against the ill-treatment and abuse of women by

drunken husbands and achievement of their legitimate rights in marriage, control of property and earnings and equal pay with men for the same work, the demands of their modern successors are far more radical. In the largest and most enthusiastic Feminist demonstration ever held, on August 26, 1970, hundreds of women marched down Fifth Avenue, New York City, carrying placards which read : HOUSEWIVES ARE UNPAID SLAVES ! STATE PAY FOR HOUSE-WORK! OPPRESSED WOMEN ! DON'T COOK DINNER! STARVE YOUR HUSBAND TONIGHT! END HUMAN SACRIFICE ! DON'T GET MARRIED ! WASHING DIAPERS IS NOT FUL-FILLING ! LEGALIZE ABORTION ! DEPEN-DENCY IS NOT A HEALTHY STATE OF BEING !

Today's Feminists are implacably opposed to any social roles being determined by sex. Feminists assert the absolute and unqualified equality of men and women, notwithstanding anatomical differences. They deny that there is any inherent biological distinction between men and women on the basis of sex which determines that the wife should be the house-wife and mother and the husband the breadwinner and authoritarian head of the family. They believe that women should take just as active role in sexual inter-course as men and not be passive. They demand the abolition of the institution of marriage, home and family, assert complete female sexual freedom and that the upbringing of children should be a public responsibility. They insist that all women be given the right to complete control over their reproductive lives. They are demanding that all restrictions must

be lifted from the laws governing contraception so that devices can be publically advertised and available over the druggist counter to any woman regardless of her age or marital status and purchasable without a doctor's prescription. All laws restricting abortion should be removed and that women have a legal right to abortion at any stage of pregnancy. Abortions should not only be available on demand but should be supplied free by the state to any woman who wants one so that the poor can take full advantage of this facility. In schools, all courses must be equally co-educational—home-economics must not be exclusively female and shop mechanics for boys. Segregation must be broken down in gymnasiums and physical education. Girls should be allowed to compete in all sports and physical exercises with boys at all ages. All mass-media must be radically changed to eliminate sex-stereotyping roles and portray women as equal to men in all fields of work and production. Children's books are criticized by feminists because they do not show in their stories more single-parent families, unmarried mothers and divorced women as models for the children. Girls should be given mechanical toys to play with and boys should be given dolls. Instead of the traditional institutions of marriage, home and family, radical Feminists propose men and women living in large communes where the welfare and rearing of the children would be a public responsibility. They are demanding that child-care centres are made available to parents on a 24-hour basis provided to the public as free on demand just as parks, libraries and recreational facilities are taken for granted in most American

communities. Women must be financially independent and no profession or occupation should be barred to her on account of her sex.

> A lot of women who may say that they just want to play the traditional roles are simply fearful—or unable to imagine other ways of being. Old roles can seem to offer a certain security. Freedom can seem frightening especially if one has learned how to achieve a certain degree of power inside prison. Perhaps they are just afraid of choices. We don't seek to impose anything on women but merely to open up all possible alternatives. We do seek choice as one of the functions which makes people human beings. We want to be full people, crippled neither by law or custom or our own chained minds. If there is no room in that in nature, then nature must be changed !*

One of the "alternative choices" for women the Feminists seek to make socially acceptable is Lesbianism (female homosexuality). One of the branches of feminism is the homophile organization known as *The Daughters of Bilitis* the aim of which is to promote lesbianism.

> The women's liberation movement has members who were lesbians before its existence and those who have become lesbians since their involvement with the movement. For some of the latter, Lesbianism is a form of political protest. Say the radical feminists. "Lesbianism is one road to freedom—freedom from oppression by men.**
> The Lesbian minority in America, which may run as high as ten million women, is a woman, who is drawn erotically to women rather than to men. Perhaps the most logical and least hysterical of all statements about homosexuality is the following

**The Rebirth of Feminism*, Judith Hole and Ellen Levine, *The New York Times*, New York, 1971, pp. 228.

***Ibid.*, p. 240.

by Dr. Joel Fort, psychiatrist and public health specialist and Dr. Joe K. Adams, psychologist and former mental health officer. The statement made in August 1966 is as follows : "Homosexuals like heterosexuals should be treated as individual human beings and not as a special group either by law or social agencies or employers. Laws governing sexual behaviour should be reformed to deal only with clearly anti-social behaviour involving violence or youth. The sexual behaviour of individual adults by mutual consent in private should not be a matter of public concern.*

What is the end-result of the radical feminist movement ? What kind of society does Women's Lib. seek to attain ?

Thus women for men are alternatively angels and slaves to be worshipped one minute and spurned and exploited the next but seldom treated as equals. Concerning sex, our society has taught total abstinence for the first decade of sexual maturity (even masturbation is considered at best an unavoidable evil,) then life-long fidelity to one partner. All the while society does its best both to keep us ignorant and confused about what a well-developed sex-life can be and to convince us that the forbidden fruits of promiscuity surpass anything the "moral" person can ever taste. What a bundle of paradoxes ! If instead we could face without flinching our homosexual impulses and curiosity about how this or that act with such a person might feel, then we might be able to distinguish between an impulse which is immoral and involuntary and action which of course must be taken deliberately in accordance with its likely consequences and our overall values and goals. What would happen if men rejected the male stereotype and acknowledged the values of oneness, humility,

*_The New Woman ; A Motive Anthology on Women's Liberation_, edited by Joanne Cooke and Charlotte Bunch-Weeks, Bobbs-Merill, New York, 1970. pp. 79-81.

discussion, consideration, cooperation and compromise along with humility, respectful disagreement and conflict. We would not deny the richness of our sexual imagination nor the natural sexual element in all relationships. Just how it occurs—talking, touching, dancing or making love should be our guilt-free choice based on our own honest needs rather than a "moral" "masculine" stereotype.

What about the question of "fidelity" to one partner versus a diverse sex-life ? Most adults seem to need to have a primary relationship which comes before all others. If a problem in the primary relationship, which is the most demanding but also the most potentially rewarding kind, makes us try to escape through an outside flirtation or "affair," this is bad not because of the sexual acts committed but because it is an escape. The problem remains unsolved.

All our relationships tend to be over-reserved. We need to loosen up and learn to express affection openly and physically.

Would men's and women's liberation of the sort I have just described destroy the traditional American family ? I think so. It is an institution with many drawbacks. Considerations of efficiency and economy and exposure to the difficulties and opportunities inherent in larger groups living and working together make it a good idea to experiment with some "communal" kinds of arrangement.*

In Muslim countries, fortunately, the Feminist movement has not yet touched such extremes as this but as a result of westernization, *Purdah* is rapidly disappearing and women, revolting against their traditional roles, are patterning their lives more and more on the models of their Western sisters.

In the more fashionable and well-to-do urban classes, particularly in Tehran, the women spend less time in household work and more in social, professional, recreational and philan-

*Ibid., pp. 122-125.

thropic activities. To go to the dress-maker or the hair-dresser, to have morning coffee or lunch with friends, to shop and attend parties, these constitute the daily routine for such women. They also enjoy taking meals in fine restaurants, going on holidays and engaging in sports. An increasing number of women of this class take an interest in cultural and charitable work. (p. 77).

In the cities of Lebanon, women are increasingly seen outside the home. On Sundays there are as many women as men on the crowded beaches of Beirut—the younger generation, of course. Beach behaviour undoubtedly is a symbol of the loosening of bonds. In Lebanon the acceptance of Western dress styles has reached a stage where among the westernized middle and upper classes, there is little restraint even on those girls who wish to dress provocatively. In all social groups girls display a tremendous preoccupation with clothes and they are not usually casual clothes except for beach wear or picnics. In the winter suits are worn but in summer the standard garb for the university girl is a tight silk dress or skirt and a more or less transparent blouse. High heels and nylon stockings are standard and make-up is elaborate. Some Muslim girls (not university students) wear a completely transparent symbolic veil over their faces. A few years ago, girls were shy about being seen on the beaches with bathing suits, especially in a bikini. Now they take it in their stride and many wear scanty two-piece bathing suits. (pp. 122-123)

Feminism is an unnatural, artificial and abnormal product of contemporary social disintegration which in turn is the inevitable result of the rejection of all transcendental, absolute moral and spiritual values. The student of anthropology and history can be certain of the abnormality of the Feminist movement because all

**Women in the Modern World*, edited by Raphael Patai, The Free Press, New York, 1967.

human cultures that we know of throughout prehistoric and historic times make a definite, clear-cut distinction between "masculinity" and "femininity" and pattern the social roles of men and women accordingly. The disintegration of the home and family, the loss of the authoritarian role of the father and sexual promiscuity have been directly responsible for the decline and fall of every nation in which these evils became prevalent.

Some may argue that if this is so, why is Western civilization so extraordinarily vigorous and dynamic and despite its decadence and moral corruption, still unchallenged in its world-domination ?

> When moral depravity, self-worship and sensual indulgence have touched extremes; when men and women, young and old have become lost in sexual craze ; when men have been completely perverted by sexual excitements, the natural consequences leading a nation to total collapse will inevitably follow. People who witness the progress and prosperity of such declining nations, which indeed stand on the very brink of an abyss of fire, are led to conclude that their self-indulgence is not impeding their progress but accelerating it. They think that a nation is at the peak of its prosperity when its people are highly self-indulgent. But this is a sad conclusion. When the constructive and destructive forces are both working side by side and the constructive aspect on the whole seems to have an edge over the destructive aspect, it is wrong to count the latter among the factors leading to the former.
>
> Take, for instance, the case of a clever merchant who is earning high profits by dint of his intelligence, hard-work and experience. But at the same time, if he is given to drink, gambling and leads a care-free life, will it not be misleading to regard that side of his life as contributing to his well-being and prosperity ? As a matter of fact, the first set of qualities is helping him to prosper whereas the second set is pulling him down. If on account of the positive qualities, he is

flourishing, it does not mean that the negative forces are ineffective. It may be that the devil of gambling brings his whole fortune to naught in a moment and it may be that the devil of drinking leads him to commit a fatal mistake rendering him bankrupt and it may be that the devil of sexual indulgence leads him to commit murder, suicide or some other calamity. One cannot imagine how prosperous and triumphant he would have been had he not fallen a prey to these evils. Similarly is the case with a nation. In the beginning it receives an impetus from constructive forces but then, due to lack of proper guidance, it begins to gather round it the means of its own destruction. For a while the constructive forces drag it along under the momentun already gained. But the destructive forces that are working simultaneously weaken it so much that one stray shock can send it sprawling to its doom.*

Where can salvation for humanity be found?

"From the point of view of social structure, the teachings of the *Shariah* emphasize the role of the family as the unit of society—the family in the extended sense and not in its atomized, nuclear modern form. The greatest social achievement of the Prophet in Medina was precisely in breaking the existing tribal bonds and substituting religious ones which were connected on the one hand with the totality of the Muslim community and on the other hand with the family. The Muslim family is the miniature of the whole of Muslim society and its firm basis. In it, the man or father functions as the *Imam* in accordance with the patriarchal nature of Islam. The religious responsibility of the family rests upon his shoulders. In the family, the father upholds the tenets of the faith and

***Purdah and the Status of Woman in Islam*, Sayyid Abul 'Ala Maudoodi, Islamic Publications, Lahore, 1972, pp. 52-53.

his authority symbolizes that of God in the world. The man is in fact respected in the family precisely because of the sacerdotal function that he fulfils. The rebellion of Muslim women in certain quarters of Islamic society came when men themselves ceased to fulfil their religious function and lost their virile and patriarchal character. By becoming themselves effeminate, they caused the reaction of revolt among certain women who no longer felt the authority of religion upon themselves.

"The traditional family is also the unit of stability of society and the four wives that a Muslim can marry, like the four-sided *Ka'aba*, symbolize this stability. Many have not understood why such a family structure is permitted in Islam and sttack Islam for it as if polygamy belongs to Islam alone. Here and again Muslim modernism carries with it the prejudice of Christianity against polygamy to the extent that some have gone even so far as to call it immoral and prefer promiscuity to a social pattern which minimizes all illicit relations to the extent possible. The problem of the attitude of the Western observer is not as important as that segment of modernized Muslim society which itself cannot understand the teachings of the *Shariah* on this point simply because it uses as criteria categories borrowed from the modern West.

"There is no doubt that in a small but significant segment of Muslim society today, there is a revolt of women against traditional Islamic society. In every civilization a reaction always comes against an existing force or action. In Islam, the very patriarchal and

masculine nature of the tradition makes the revolt of those women who have become aggressively modernized more violent and virulent than, let us say, in Hinduism, where the maternal element has always been strong. What many modernized Muslim women are doing in rebelling against the traditional Muslim family structure is to rebel against fourteen centuries of Islam itself although many may not be aware of the inner forces that drive them on. It is the patriarchal nature of Islam that makes the reaction of some modernized women today so vehement. Although very limited in number, they are, in fact, more than Muslim men, thirsting for all things Western. They seek to become modernized in their dress and habits with an impetuousity which would be difficult to understand unless one considers the deep psychological factors involved.

"From the Islamic point of view, the question of the equality of men and women is meaningless. It is like discussing the equality of a rose and a jasmine. Each has its own perfume, colour, shape and beauty. Men and women are not the same. Each has particular features and characteristics. Women are not equal to men. But neither are men equal to women. Islam envisages their roles in society not as competing but as complimentary. Each has certain duties and functions in accordance with his or her nature and constitution.

"Man possesses certain privileges such as social authority and mobility against which he has to perform many heavy duties. First of all, he bears all economic responsibility. It is his duty to support his family

completely even if his wife is rich and despite the fact that she is economically independent. A woman in traditional Islamic society does not have to worry about earning a living. There is always the larger family structure in which she can find a place and take refuge from social and economic pressures even if she has no husband or father. In the extended family system, a man often supports not only his wife and children but also his mother, sister, aunts, in-laws and sometimes even cousins and more distant relatives. Therefore in city life, the necessity of having to find a job at all costs and having to bear the economic pressure of life is lifted from the shoulders of women. As for the countryside, the family is itself the economic unit and the work is achieved by the larger family or tribal unit together.

"Secondly, a woman does not have to find a husband for herself. She does not have to display her charms and make the thousand and one plans through which she hopes to attract a future mate. The terrible anxiety of having to find a husband and of missing the opportunity if one does not try hard enough at the right moment is spared the Muslim woman. Being able to remain true to her nature, she can afford to sit at home and wait for her parents or guardian to choose a suitable match. This usually leads to a marriage which, being based on the sense of religious duty and enduring family and social bonds between the two sides, is more lasting and ends much more rarely in divorce than the marriages which are based on the sentiments of the moment that often do not develop into more permanent relationships.

"Thirdly, the Muslim woman is spared direct military and political responsibility although in rare cases there have been women warriors. This point may appear as a deprivation to some but in the light of the real needs of feminine nature, it is easy to see that for most women, such duties weigh heavily upon them. Even in modern societies which through the equalitarian process have tried to equate men and women as if there were no difference in the two sexes, women are usually spared the military draft except in extreme circumstances.

"In return for these privileges which the woman receives, she has also certain responsibilities of which the most important is to provide a home for her family and to bring up her children properly. In the home the woman rules as queen and a Muslim man is in a sense the guest of his wife at home. The home and the larger family structure in which she lives are for the Muslim woman her world. To be cut off from it would be like being cut off from the world or like dying. She finds the meaning of her existence in this extended family structure which is constructed so as to give her the maximum possibility of realizing her basic needs and fulfilling herself.

"The *Shariah* therefore envisages the role of men and women according to their nature which is complimentary. It gives the man the privilege of social and political authority and movement for which he has to pay by bearing heavy responsibilities, by protecting his family from all the forces and pressures of society, economic and otherwise. Although a master in the world at large and the head of his own family, the man

acts in his home as one who recognize the rule of his wife in this domain and respects it. Through mutual understanding and the realization of the responsibilities that God has placed on each other's shoulders, the Muslim man and woman are able to fulfil their personalities and create a firm family unit which is the basic structure of Muslim society."*

In the vehement rejection of the cultural, moral and spiritual values, indispensable for maintaining the institution of the family, those who support the Women's Liberation Movement are revolting against the whole Christian heritage of their own civilization.

Despite the evils of its feudalistic society and the abuses of the authority of the priesthood, medieval Europe enjoyed a social integration, stability, peace and harmony which is unknown to modern Europe. Here is a vivid and moving description of Christian family values practically implemented in medieval Europe as taken from the family chronicles of the famous German artist, Albrecht Durer (1471-1528) who, although a devout Christian, presents a picture of his own home life as very close to Islamic ideals.

> Albrecht Durer, my beloved father, came to Germany, and stayed for a long time in the low countries, working with the great masters and finally came here to Nuremberg in the year of Our Lord 1455 on St. Eligius's day. And on this same day (June 25th) there was the wedding of Philip Pircheimer in the castle and a great reception under the big lime tree. Thenceforth, for a long time, my beloved father, Albrecht Durer served the old Hiernonymus Holper

**Ideals and Realities of Islam*, Syed Hossein Nasr, George Allen & Unwin, London, 1966, pp. 110-113.

until the year of our Lord 1467. Then he gave him his daughter Barbara, a handsome, virtuous maid, fifteen years of age and they were married eight days before St. Vitus (June 8).

This good mother of mine bore and brought up eighteen children, often had the pestilence and many other severe illnesses, endured great poverty, ridicule, scorn, alarm, and misfortune, yet she never bore revenge. These brothers and sisters of mine, my beloved father's children, are all dead, some died young, the rest when adult. Only we three brothers are still living, so long as it may please God ; namely, I, Albrecht and my brother Andreas, likewise my brother Hans, the third of that name out of my father's children.

This said Albrecht Durer, the elder, worked hard all his life and had nothing else to live on but what he earned for himself, his wife and his children with his own hands. He also had all manner of grief, temptation and adversity. And all who knew him praised him for he led an honourable Christian life, was a patient and gentle man, peaceable towards everyone and he was very thankful to God. He had little use for society and worldly pleasures ; he was also a man of few words and godfearing. My beloved father took great pains to teach his children to honour the Lord. For his greatest wish was to bring up his children well so that they would be pleasing in the sight of God and man. Therefore he continually told us to love God and behave honourably towards our fellow men.

And my father was especially fond of me for he saw that I was eager to learn. Therefore he sent me to school and when I had learnt to read and write, he took me away from school and taught me the goldsmith's craft. And when I had mastered this, I felt that I would rather be a painter than a goldsmith. When I told my father this, he was not pleased for he grieved at the loss of time I had spent as his apprentice. But in the end, he let me have my way and in the year of our Lord 1486, on St. Andrew's day (30th November) my father bound me as apprentice to Micheal Wolgemut to serve him for three years. In that time God gave me diligence and I learnt well

but I also had to suffer much at the hands of his assistants. And after I had come home, Hans Frey negotiated with my father and gave me his daughter, Agnes and with her gave me 200 florins and we were married on Monday, July 7th before St. Margaret's day in the year 1494.

Later it happened that my father became ill with dysentery and no one could cure him. And when he saw death approaching, he submitted to it calmly and patiently and commended my mother to my care and bade us to follow in the way of the Lord. He received the last sacraments and died a Christian death, leaving my mother a sorrowing widow. He had always praised her to me exceedingly as a most godly woman. Therefore I resolved never to forsake her.

All my friends! I ask you in God's name when you read of my pious father's death to say a *Paternoster* and an *Ave Maria* for his soul and for the sake of your souls too, that we may, by serving God, succeed in living a good life and dying a good death. For it is not possible that one who has led a good life should die an evil death for God is merciful.

Now you shall know that in the year 1513, on a Tuesday before Rogation, my poor mother—whom I had taken care of for nine years since she came to live with me two years after my father died when she was quite penniless—was taken so ill early in the morning that we had to break open her door—for she was too weak to let us in and that that was the only way we could get to her. We brought her downstairs and she received both sacraments for everyone knew she was about to die. She had never been well since my father died.

More than a year from the said day on which she fell ill, in the year of our Lord, May 17, 1514, two hours before dark, my pious mother, Barbara Durer departed from this life with all the sacraments, absolved from pain and sin by papal authority. Before she died, she gave me her blessing and wished me divine peace with much good advice to guard myself from sin. And she was most afraid of death but she said she was not afraid to meet God. And my mother's death grieved me more than I can say. May God have mercy on her

soul ! It was always her greatest pleasure to speak of God and see that we honoured Him. And it was her custom to go regularly to church and she always scolded me heavily when I did wrong. And she was always anxious lest I or my brothers should sin. And whenever I went out or came in, she would say, "God be with you !" And she constantly gave us solemn warning and had continual concern for our souls. And I cannot say enough about her good works and the kindness she showed to everybody or of her good name.

And it was in her sixty-third year when she died. And I buried her fittingly in accordance with my means.

May the Lord grant me that I too die a Christian death and that I may join Him and His Heavenly Host, my father, my mother and my friends and may Almighty God give us eternal life! Amen.

And in death she looked far sweeter than when she was still alive.*

A uni-sexual society be proposed be the feminists —that is, a society which makes no cultural or social distinction between the sexes, a society without marriage, home and family, where modesty, chastity and motherhood are scorned, does not represent "progress" or "liberation" but degradation at its worst. The result is pure and unadulterated anarchy, confusion and chaos.

If so, why is Feminism so popular ?

The social order founded on materialism is the oldest and most popular. No social order is more satisfying, none so easy to evolve and so readily acceptable to the majority of men in all climes and at all times. It has such a deep attraction for

*_The Durer House in Nuremberg_ : Extracts from Durer's Family Chronicles and Reminiscences, English translation by John M. Woolman, Nuremberg, n. d., pp. 34-46.

the masses that its roots need not go deep into the soil nor is it necessary to raise the level of human intelligence or make any sacrifice for its sake. One requires no altruism or endurance. One need only drift with the "times." History bears witness to the fact that no social order has so persistently come to have its sway over humanity as it has done.*

Never has moral corruption and social decadence menaced mankind on such a universal scale as is the case now. The adoption of feminist ideals degrades humans lower than the animals. For animals live by their instincts and cannot do anything opposed to their nature. Among animals, homosexuality is unknown. The male is only attracted to the female of its own species. The male animal never goes with lust to another male or a female to another female. Among animals, the maternal relationship is completely severed as soon as the young are able to look after themselves. In most species, the father takes no interest in its offspring. There is no such thing as modesty, chastity, marriage or filial ties among beasts. These concepts are unique with human beings. They are found in every human culture at every stage of civilization and history. The feminists wish to abolish the very characteristics which make man human and undermine the foundation of all his relationships and social ties. The result will be suicide, not only of a single nation as in the past, but of the entire human race.

**Religion and Civilization*, Abul Hasan Ali Nadawi, Academy of Islamic Research and Publications, Lucknow, 1970, p. 45.

THE GENERATION GAP—ITS CAUSES AND CONSEQUENCES

The most esteemed and well-known living anthropologist in America and perhaps in the world, is Dr. Margaret Mead who since 1926 has been a member of the staff of the American Museum of Natural History in New York and devoted her life to studying primitive tribes in Samoa, New Guinea and Bali. Since the outbreak of World War II, she has attempted to apply her knowledge to modern life in quest of solution to its problems.

Her latest book, *Culture and Commitment* (Doubleday, New York, 1970) originating from the "Man and Nature" lectures delivered by her at the American Museum of Natural History in March 1969 during its centennial celebration, is a study of one of the most disturbing phenomena of our time—the growing estrangement between the old and younger generations.

> The distinctions I am making among three different kinds of culture—postfigurative, in which children learn primarily from their forebearers, cofigurative, in which both children and adults learn from their peers and prefigurative in which adults learn from their children—are a reflection of the period in which we live. Primitive societies and small religious and ideological enclaves are primarily postfigurative, deriving authority from the past. Great civilizations which necessarily have developed techniques for incorporating change, characteristically make use of some form of cofigurative learning from peers, playmates, fellow students and fellow apprentices. We are now entering a period, new in history, in which the young are taking on

new authority in their prefigurative apprehension of the still unknown future. (p. 1)

The first chapter discusses the characteristics of what Margaret Mead chooses to label as "postfigurative" cultures in which change is so slow and imperceptible that grandparents holding newborn grandchildren in their arms cannot conceive of any other future for the children other than their own past lives (p. 1). In this category, the anthropologist indiscriminately lumps almost all human cultures known to history until the present, from the headhunters and cannibals of New Guinea to the most highly literate Chinese and Jews. Cofigurative culture is represented only by contemporary society.

> Immigration to the United States and to Israel typifies the kind of absorption in which the young are required to behave in ways that are at sharp variance with the cultural behaviour of their forebearers. In Israel, immigrants from Eastern Europe placed the elderly grandparents on the shelf. They treated them with the lessened respect accorded those who no longer have power and with a kind of negligence that emphasizes the fact that the elderly are no longer the custodians of wisdom or models for the behaviour of the young. The grandparents represent a past that has been left behind. (p. 35). . . . In its simplest form, a cofigurative society is one in which there are no grandparents present. Young adults migrating from one part of a country to another, may leave their parents behind them or they may leave them in the old country when they emigrate to a new one. Grandparents are also likely to be absent in a modern, mobile society like the United States in which both old and young move frequently or industrialized highly urban societies in which the affluent or the very poor segregate the elderly in special homes or areas. (p. 43)

Dr. Margaret Mead insists that the scientific and technological revolution since World War II with the successful splitting of the atom and the invention of fission and fusion bombs, the discovery of the bio-chemistry of the living cell, the exploration of the planet's surface, the population explosion and the recognition of the certainty of catastrophe if it continues, the break-down of the organization of cities, the destruction of the natural environment, the linking up of all parts of the world by means of jet flights and television, the building of satellites and the first steps into space, the newly realized possibilities of unlimited energy and synthetic raw materials and in advanced countries, the transformation of the economy from problems of production into problems of distribution and consumption—all these have brought about a drastic, irreversible division between the generations. Today's children have grown up in a world their elders never knew. This break between generations, is wholly new, having never occurred in history before ; it is planetary and universal. (pp. 62-64)

In the past there were always some elders who knew more than any children in terms of their experience of having grown up within a cultural system. Today there are none It is not only that parents are no longer guides but that there are no guides whether one seeks them in one's own country or abroad Today's elders have to treat their own past as incommunicable and teach their children even in the midst of lamenting that it is so, not to ask questions they can never understand. We have to realize that no other generation will ever experience what we have experienced. *In this sense, we*

must recognize that we have no descendents as our children have no forebearers. (p. 78)

Dr. Margaret Mead proposes as the remedy for bridging the generation gap is to build a new world-wide prefigurative civilization where the authority and power rests in the hands of the children.

> We must teach ourselves how to alter adult behaviour so that we can give up postfigurative upbringing with its tolerated cofigurative components and discover prefigurative ways of teaching and learning that will keep the future open. Postfigurative cultures which focused on the elders--those who had learned the most and were able to do the most with what they had learned, were essentially closed systems that continually duplicated the past. We must now move forward to the creation of open systems that focus on the future and so on the children whose choices must be left open Now as I see it, the development of prefigurative civilization will depend on the existence of a continuing dialogue in which the young, free to act on their own initiative, can lead their elders in the direction of the unknown. (pp. 92-94)

What is the real motive behind the compiling of such a book? A careful study of this work reveals its sinister designs to bestow "scientific" justification for universal wholesale cultural genocide and establish for all times to come, the uniform and universal supremacy of the materialistic norms now in fashion.

> We explicitly recognize that the paths by which we came into the present can never be traversed again. The past is the road by which we have arrived where we are. Older forms of culture have provided us with the knowledge, the techniques and the tools necessary for our contemporary civilization. Coming by different roads out of the past, all the peoples of the earth are now arriving in the new world community. No

> road into the present need be repudiated and no former way of life forgotten but all these different roads—our own and all others, must be treated as precursors. (p. 93)

Here under the slogan of "progress" and "development", she proclaims the heritage of all the previous civilizations of the world obsolescent and only the contemporary culture under the benevolent patronage of the "advanced" countries in North America and Europe should be allowed to have any future.

> It is assumed by the adult generation that there is still general agreement about the good, the true and the beautiful and that human nature, complete with built-in ways of perceiving, thinking, feeling and acting, is constant. Such beliefs, are, of course, wholly incompatible with a full appreciation of the findings of anthropology which have documented the fact that innovations in technology and in the form of institutions inevitably bring about alterations in cultural character. (p. 61)

This is nothing but an out-and-out materialistic philosophy of history. Dr. Margaret Mead has not originated these thoughts on her own but has merely accepted blindly and uncritically the views of Hegel that every civilization of the past vanished because of its inherent weaknesses and defects and not left anything worth preserving to the succeeding civilizations. Therefore nothing remains of the past which may be considered as a valid precedent for future guidance. A system of values, according to this peculiar philosophy, is true only for its limited time and place. Hegel anticipated the Darwinian theory of evolution applied to sociology, history and education by Herbert Spencer. According to their view, all change is synonymous with progress in civilization just as in each stage of

biological evolution, the most highly organized and complex forms of life emerged from the lowly, single-celled creatures. Like all the adherents of materialism today, Margaret Mead regards change as the highest good and the faster things change, the better. Innovations are never critically examined for their faults or their virtues since every change is regarded as intrinsically desirable in itself on the road to progress. The new must be good simply because it is new and the old is worthless just because it is old. Even as an internationally renowned anthropologist, she is utterly blind to the reality that such an assumption has nothing to do with fact but that she has been swayed by the prejudices and sentiments of her culture. According to the materialistic philosophy first preached by Karl Marx, which she accepts without any question, everything is classified on the basis of time. It is argued that, as the problems and conditions of life change in every age, a system of values and institutions are true and valid for one period only and must inevitably become outdated in the succeeding age. Now I would like to ask how it is possible for either the historian or the anthropologist to draw any clear-cut line of demarcation between the various stages of history and assert that everything that man has accomplished in a certain period of time loses all its value now and that the experience of past history can provide no lessons or guidance for succeeding generations because the conditions under which the people lived have been completely transformed ? Has not the traveller on the road of history all these thousands of years been the same human species ? Despite the variations in

the circumstances and problems of the journey, has the traveller himself experienced any metamorphis ? From the inception of recorded history until the present, the body and mind of the human being has remained exactly the same. Man's disposition, his biological and psychological needs, his physical and mental capacities, the temptations which make him succumb to evil and his eternal quest for the moral and spiritual values that give human life its meaning and purpose and distinguishes him from the lower animals, have not changed at all since the emergence of *homo sapiens* ! These being the facts no reputable scientist can deny, how can Dr. Margaret Mead, trained in the discipline of anthropology, assert with such complete conviction that what was right and true for man yesterday is wrong and false today ?

This is nothing but Marxism pure and simple. In all his writings, Karl Marx preached that a change in the physical environment and economic system necessitates a corresponding change in morality and outlook as well. In other words, Marx asserted that man's morality and religious beliefs depend upon the material conditions and type of economy of his environment. This again has no relation to fact but is pure sentiment. From her studies at first hand of many different cultural systems, she must not be ignorant of the fact that peoples sharing the same kind of economy and level of technology can differ very widely in their institutional, moral and religious systems. For example, the Hindus and Muslims of India lived side by side for more than a thousand years and although they shared an identical physical environment, their

beliefs and outlook clashed in almost every respect and when the British withdrew their rule in 1947, the result was Pakistan because the two communities could never merge into a single nation.

Material progress is no guarantee for spiritual progress. The most striking characteristic of our time is the unprecedented progress in science and technology combined with an equally unprecedented moral and spiritual retrogression which menaces the very survival of the human race, if not all life on earth. Progress has been confined to one field only—the natural sciences. In all other aspects equally important in any human culture—religion, morality, the fine arts and above all, the quality of human relationships—civilization is decaying. Just go to any museum in a large city and compare the artistic products of today with those of other civilizations of the past to verify the truth of this statement. Even unlimited accelerating changes brought about by scientific progress can have disastrous social consequences. In this sense, the results of rapid technological development can result in wholesale destruction and disintegration if the innovations are so overwhelming that the society has no time and no opportunity to adjust and cope with them before even more changes occur. It is extremely difficult for youth to plan for their careers because even before they complete their training for the job, all they have learned has become obsolete and the kind of work they had chosen, eliminated through automation. No doubt, Margaret Mead would assert that such maladjustment is a necessary sacrifice the youth must be willing to pay for

"a society in transition." But the question is, transition to what ? Change now occurs so fast that everything is being torn down but there is no time to replace it with anything else because before it can be established, it is already out-of-date! Therefore the unrestricted pace of change, if it continues, can have only destructive results and the entire edifice of civilized life will be ruined forever.

Dr. Margaret Mead most vehemently asserts that the growing estrangement between the generations since World War II is an entirely unique phenomenon having no precedent in past history. However, a study of history and literature reveals that such is not at all the case. The Russian novelist, Ivan Turgenev, devoted his masterpiece, *Fathers and Sons*, which was first published in Moscow in 1861, to exploring the causes and consequences of the "generation gap" which was evidently a very serious social problem even then.

> Bazarov was a nihilist, a man whose aims were the destruction of philosophical ideas, of spiritual values, of religion and tradition. He was a person with neither roots nor purpose except hatred and destruction.
>
> "Nihilism is a struggle against landowners," the young man declared. "Art, love of nature, love for a woman—all this romantic stuff must give way to physiology, chemistry and other useful sciences."
>
> Nikolai Kirsanov, Arkady's father, was a kind, good-natured man but even he became bitter when he overheard a conversation between Bazarov and his son.
>
> "Your father is a good fellow," said Bazarov, "but he is an outdated man. His day is over."
>
> "On what basis can you act then?" Pavel asks Bazarov as the

latter was renouncing everything—aristocracy, liberalism, progress, principles.

"We act on the strength of what we recognize to be useful," answersd Bazarov. "At present the most useful thing of all is renunciation. We renounce !"

"Everything ?"

"Everything."

"It will be necessary to build too," Nikolai remarked.

"That is not our concern! First we must clear the ground!"

"Just curse everything ?"

"Yes. Just curse !"

"And that's called nihilism ?"

"And that's called nihilism," Bazarov repeated insolently. (pp. vii-viii). . . .

"Ridicule everything !" Pavel broke in.

"Let's go, Arkady. Good bye-gentlemen !"

The two friends left. The brothers remained alone and at first just looked at each other.

"There you are," Pavel finally began. "There's today's youth for you ! There they are—our heirs !"

"Our heirs," repeated Nikolai with a dejected sigh. "You know what I was thinking of, Pavel ? I quarreled with my mother once She shouted, didn't want to listen to me. I finally told her, "*You really can't understand me because we belong to two different generations.*" She was terribly offended but I thought, what can one do ? It's a bitter pill but it has to be swallowed. So now our turn has come and our sons can say to us : 'You really aren't of our generation or part of our world." (p. 52)*

Although the episode quoted above took place more than a century ago, there is no essential difference at all between the outlook of the rebellious youth today

**Fathers and Sons*, Ivan Turgenev, translated from the Russian by Barbara Makonowitzky, introduction by Alexandra Tolstoy, Bantam Books, New York, 1959.

and the character of Bazarov in Turgenev's novel. In fact, *Fathers and Sons*, though it takes the unpretentious form of fiction, is a far more accurate, profound and objective study of the causes and consequences of the "generation gap" than Margaret Mead's work which parades under glorified label of "scientific" anthropology.

> Like the first generation born in a new country, the youth listen only half-comprehendingly to their parents' responses to events that deeply moved them in the past. But this is not all that separates the young from their elders. Watching, they can see that their elders are groping, that they are managing clumsily and often unsuccessfully the tasks imposed on them by the new conditions. They see that their elders are using means that are inappropriate, that their performance is poor and the outcome very uncertain. The young do not know what must be done but they feel that there should be a better way. Just how they do feel was expressed in a school essay by Shannon Dickson, a fifteen-year-old Texan boy who writes; "The answer is out there somewhere. We need to search for it." (pp. 76-77)

It may be of some interest for Margaret Mead to know that more than two thousand four hundred years before her time, Socrates was imparting the same advice to the youth of ancient Greece. Says W. H. D. Rouse in his introduction to his well-known English translation of the classical Socratic dialogues as recorded by his pupil, Plato :

> Many of the Socratic dialogues state or show a difficulty without giving any solution. Socrates himself described his object as that of a midwife, to bring other men's thoughts to birth, to stimulate them to think and to criticize—not to

instruct them. Thus the reader may be disappointed in finding no solution at the end but he is encouraged to go on searching for himself. (p. 9)*

Let us take a small illustration of this same kind of thought from Socrates' dialogue with Menon, one of the most intelligent and promising youths of the rising generation of that day.

SOCRATES: "My dear Menon, there is a regular famine of brains here. My good man, you must think that I am inspired! Virtue? Can it be taught? Or how does it come? Do I know that? Far from knowing whether it can be taught or can't be taught, I don't know even the least little thing about virtue. I don't even know what virtue is!"

MENON: "Look here, Socrates, don't you really know what virtue is?"

SOCRATES: "Just so, my friend and more—I never met anyone who did, so far as I know. Tell me yourself. In heaven's name, Menon, what do you say virtue is? Tell me and don't grudge it; this will be the luckiest lie I ever told if it turns out that you know and I went and said I never met anybody who did know."

MENON: "That is nothing difficult, my dear Socrates. First, a man's virtue and that is easy; this is a man's virtue to help friends and hurt enemies and to take care to keep clear of mischief. Or if you like, a woman's virtue, there's no difficulty there: she must manage the house well and keep the stores all safe and obey her husband and a child's virtue is different for a boy and girl and an older

**Great Dialogues of Plato*, translation by W.H.D. Rouse, Mentor Books, The New American Library, New York, 1956.

man's or a freeman's is different from the slave's."

SOCRATES: "I seem to have been lucky indeed, my dear Menon, I have been looking for one virtue and found a whole swarm of virtues in your store. . . ." (pp. 28-30)*

The significance of all this is clear enough—the repudiation of all transcendental law and morality under the high-sounding slogan of "freedom of thought and expression." Dr. Margaret Mead would have us believe that this renunciation of absolute values rooted in the past is drastically new, a unique product of the dramatic development of science and technology in the last two decades. Yet a careful study of the classical history and literature of European peoples reveals that though the science and technology of the ancient Greeks and Romans were rudimentary compared to the extraordinary achievements of modern science, their philosophers and sages were teaching the youth the same cynicism and contempt for traditional religion and morality that the youth are imbibing now.

Since Socrates could not find any satisfactory answers as to the true meaning and purpose of life and as he considered truth so mysterious it could never be known, any expenditure of energy and trouble to search further would be futile. As Margaret Mead concludes her work : "THE FUTURE IS NOW!" (p. 97), all one can do is "eat, drink and be merry for tomorrow ye die !" The motto was in ancient Greece and Rome exactly what it is today : "There is no cure for birth or death except to enjoy the interval." As

* *Ibid.*

for Socrates, his solution to the riddle of life was made known to the world at the *Symposium* which took place at the home of Agathon, a successful young Athenian playwright—in 416 B.C.—one of the most famous banquets in history. Socrates, now fifty-three years old, is no longer interested in discovering the nature of such things as virtue or piety since neither he nor any of his pupils have found any answers. The entire dialogue as recorded by Plato, is given over to the pleasures of wine-drinking and a most stimulating discussion of the ecstasy of bodily love which allegedly reaches its highest expression with an older man's worship of the beauty of young boys. Thus under the patronage of the West throughout the world, as in ancient Greece and Rome, the gratification of the senses has become the sole purpose of life.

What happens when, to put it in Margaret Mead's terminology, postfigurative civilization gives way to the prefigurative culture she recommends ? Writes a well known American social critic :

> While I was travelling from Greece to Italy on a Yugoslav freighter, a group of Austrian girls and young men of late high-school age came aboard with nominal chaperonage. They seemed to have no particular place to sleep except the decks. One day as I cruised, a lad and a girl decided that the likeliest place on the deck for them to relax was a space about three feet from my chair. They put down a blue air mattress. Soon they were entwined. This was in broad day-light. The girl was in a bikini and the boy was in trunks. She had one of her bare legs thrown up over his bare legs. He had his right arm drooped across her bare stomach. What impressed me most was that as they nestled and fondled each other, she

kept snapping bubble-gum out of her mouth.*

If the adults in the "advanced" countries of the West have failed to find any satisfactory solutions to contemporary problems, the rebellious youth, despite feeling thoroughly at home in the new environment technology has created, haven't found any answers either.

The hatred of the young for everything old (including old people) not because it is bad but just because it is old, has resulted in nothing but chaos, anarchy, disintegration and decadence where not only the bonds between the young and old are destroyed but all kinship ties and human relationships in general have been weakened to the breaking point.

> The generation gap probably can be found in its purest form in southern California where many stretches of beach are age-segregated and even towns are known as "young" towns and "old" towns. In describing "the new life out there," the journalist, Tom Wolfe told of the lean, tan kids who dominate a stretch of beach near La Jolla. They scoff at anyone over 25 who dares encroach into their sandy preserve as "black-feet" people, meaning, for example, "a woman's black street shoes out of which stick a pair of veiny white ankles." Wolfe added that all up and down the coast from Los Angeles to Baja, teen-agers can take off from home and the beach and if they need a place to stay, "well, somebody rents a garage for $20 a month and everybody moves in—girls and boys." He added: "All right, Mother gets worried about all this but the thing is, everybody, or at least, practically everybody, comes from a good family. We have all been reared well as they say, it's just that this is the new order!"**

*_The Sexual Wilderness_, Vance Packard, Pocket Books, New York, 1968, pp. 53-54.

**_Ibid._, p. 32.

This is merely a prelude of the "new order" of the future where youth is in command. It is certainly not a state of health—it is pathological beyond redemption, a diseased and perverted society.

> During the last few years I have been exposed to something that I at first branded as a temptation. Young people often turn to me when we have been cooperating together for a goal we share and exclaim: "You belong to us!" This I felt to be a temptation which must be resisted at all costs so I reply: "No, I do not belong to your generation. You think that I do because you are currently in favour of the things that I have been working on for forty years. But that does not make me a member of your generation. How do I know that you will not in fact be opposing these very goals ten years from now?". I was reared as they wish they had been by a grandmother and parents who did not think they could set their children's feet on any given path. I was reared almost seven decades ahead of my time as today's twenty-year-olds proclaim they will rear their children, leaving them free to grow straight and tall into a future that must be left free and open. I insist that we can change into a prefigurative civilization, consciously, delightedly and industriously rearing unknown children for an unknown world. (p. 96)

If *everything* must change with the changing times and become obsolete and worthless, this means that there is nothing of permanent value. In fact, the denial of transcendence means the denial of value in all things, including even the sacredness of human life. The human being is so constituted that such questions as the meaning and purpose of life cannot remain unanswered. Man demands an explanation of Ultimate Truth in such a manner that satisfies both his intellectual and emotional

requirements. Every society known in history regulates human relationships on the basis that there are agreed, objective, absolute standards for truth and falsehood, good and evil, beauty and ugliness. Not even the wildest savage tribe in the jungle lacks some criteria for its members to distinguish between what is considered right and what is wrong. The objective of all parental and other educational training in all human societies—primitive or civilized—is to transmit loyalty (or "commitment" as Margaret Mead would put it) of the succeeding generations to the values most deeply cherished in that particular culture. What is right in one culture may be condemned as wrong in another but all adhere to *some* standards which they unquestionably uphold as the truth. They may be false, eventually doomed to vanish in the flux of time, but what is important is that they are always sincerely *believed* to be the truth which never changes. When the majority of members of any society lose faith in the moral and spiritual values of their culture, it perishes. In previous periods, in all cultures, violation of the rules was common. What distinguishes contemporary civilization from others is not the rebellion of the youth against the established standards of their elders but the *absence of any standards at all.* It is the normlessness which makes the present crisis unique and historically significant.

If there is no God and no reward or punishment in the Hereafter, then what is the meaning of man's existence ? If a parent must tell his son or daughter that life has no meaning, how can he forbid him to become addicted to intoxicating drugs ? How can he

convince his children why they should not commit suicide ? And if the past has no relevance to the present and the future, then why should the schools and colleges continue to teach the students history ? Young people today feel the most desperate hunger to believe in something—anything—whether truth can be found with "mind-bending" drugs, Zen Buddhism, love, astrology, the Peace Corps, radicalism, Hedonism or Nihilism. The experience of learning that an entire civilization is founded on nothing solid morally, thoroughly corrupted with hypocrisy and that he can find nothing in it to give his life any meaning has been so overwhelming a shock that it has left them inarticulate, terrified, anxious and confused. Youth today can be certain of nothing and if there is one word that most aptly describes their emotional reaction, it is disgust.

Unlimited freedom in a society in which literally "anything goes" is no virtue at all. In fact, freedom lacking any direction can be a more crushing burden than the most oppressive dictatorship. The absence of transcendental religion, morality and law, far from creating a healthy generation growing straight and tall, is manufacturing whole armies of teen-age delinquents and criminals. In England, according to a recent report by the Ministry of Health and Social Security, the proportion of boys under fifteen in mental hospitals has almost trebled since 1954 and the proportion of girls the same age has doubled.* In America and Europe, among adolescents and youth, suicide is

**Impact International Fortnightly*, London, September 23, 1971, p. 16.

the leading cause of death. The absence of transcendental ideals even in the midst of comfort, abundance and affluence, is tantamount to pessimism, hopelessness and despair. If postfigurative culture is transformed into a universal prefigurative society, it will not mean progress but suicide.

MODERN TECHNOLOGY AND THE DEHUMANIZATION OF MAN

Among the intelligentsia in every Muslim country it is the prevailing conviction that we must adopt wholesale and uncritically every aspect of modern science and technology if we are to compete successfully with the rest of the world. The professed aim of our governments is to promote economic development, industrialization and mechanization to eliminate poverty, disease and illiteracy and to facilitate a higher standard of living for the people. Many modern-educated Muslims will tell their more traditionally-minded brethren that we can become just as modern and up-to-date and still preserve a pure Islamic way of life. The purpose of this essay is to domonstrate the fallacy of this almost universally accepted delusion.

In order to avoid any possible misunderstanding, it must be made clear that Islam does not and cannot condemn progress in any genuine branch of knowledge, including science. The Quranic verses and Hadith, all praising the pursuit of knowledge and learning are beyond dispute. Therefore Islam does not and cannot condemn science on principle. Were Islam the dominant political, cultural and moral force in the world today as it was in the past, science there would certainly be, as well as progress in every other branch of knowledge but the innovations it introduced and the changes it brings about would be gradual and it would develop along totally different lines and put to entirely

different uses in conformity to the spirit of our cultural values.

From the European Renaissance onwards to the present, the development of science in Europe and America was not only the direct product of Western materialists in their revolt against the authority of the Church but its most important, indispensable and powerful weapon as well. The theories of Copernicus (1473-1543) and Darwin (1809-1882), to take only two of many outstanding examples, were all used by the materialists against a theological view of the creation of the universe and life upon earth. As early as the thirteenth century, scientists like Roger Bacon (1210-1293) revolted against the religious world-view and glorified the mechanized life :

> His writings are one long tirade against ignorance. He told his age it was ignorant, an incredibly bold thing to do. The peoples of the Middle Ages were passionately convinced of the wisdom, the completeness and finality of their beliefs and bitterly resented any criticism against them. Roger Bacon's writings were like a flash of light in profound darkness. "Cease to be ruled by dogmas and authorities !" he proclaimed. Look at the world ! Experiment ! Experiment ! Experiment !" was his motto. Four chief sources of ignorance he denounced; respect for authority, tradition, custom and "the proud unteachableness of our dispositions." Overcome these and a world of mechanical power and scientific miracles would open to mankind :
> ".... Machines for navigating are possible without rowers or sails so that great ships suited to river and ocean guided by one man may be borne with greater speed than if they were full of men. Likewise cars may be made so that without a draught animal, they move more speedily than the chariots

of antiquity. And flying machines are possible so that a man may sit in the middle of some device by which artificial wings beat the air in the manner of a flying bird...."*

Francis Bacon (1561-1625) epitomized the scientific spirit of the modern age in his classic, *The New Atlantis*. An English ship lands upon a Utopian island in the remote Pacific whose chief pride is a great institution devoted to scientific research. The ruler conducts the travellers through this place, explaining, "The aim of our Foundation is the knowledge of the cause, effects and secret motions of the universe and the enlargement of the boundaries and power of human invention to make all things possible...." The mechanized society which characterizes all the industrialized countries of the world is only the tangible product of what materialistic philosophers of Europe had been preaching for many centuries.

Westerners view their civilization as superior to all others because they say that it has achieved more scientific and technological progress in a century than the rest of mankind in all previous ages combined. It is only because of the rule of materialism that modern science and technology are what they are today. It is the natural result of all the best minds and talents being concentrated on the single goal of achieving the maximum power, speed, efficiency, pleasure, comforts and conveniences in the shortest possible time. Non-European cultures, including Islamic civilization, never achieved this degree of

**A Short History of the World*, H. G. Wells, Watts & Co., London, 1929, pp. 200-201.

technological proficiency not because technology was ever rejected on principle, but because the best minds were diverted to other goals considered of greater value. It is a fact of life that if you want to achieve something badly enough and are willing to sacrifice and subordinate all other considerations, you will naturaly outstrip and excel all other peoples in this particular respect. Such is the case of modern Western civilization with respect to science and technology.

The dominant ideal of Western civilization since ancient Greece is that mankind can achieve perfect happiness, health, prosperity, beauty, justice and lasting peace through an intelligent, rational application of human reason unaided or sanctioned by any supernatural power. With the rejection of the Hereafter, Western man turned his undivided attention to the attainment of health, comfort, pleasure and prosperity. Nature was and still is viewed by scientists as an enemy to be conquered, dominated, exploited and manipulated to serve human ends. He is convinced that by clever manipulation of the natural elements, he will eventually demonstrate his total independence from any power higher than himself. Thus modern science is guided by no moral values but naked materialism and arrogance. This is also why what may appear to be beneficial superficially, because of the underlying motive, the whole branch of knowledge and its applica tions is contaminated with the same evil.

In fact, it might be said that the main reason why modern science never arose in Islamic civilization or any of the other

cultures of the East is precisely because their religious structures refused to regard nature as profane. The most basic reason is that neither in Islam, nor India nor China was the substance of nature so depleted of its sacramental and spiritual character nor was the intellectual dimensions of these cultural traditions so enfeebled as to enable a purely secular science of nature and a secular anti-religious philosophy to develop outside the matrix of traditional orthodoxy. Historic Islam is a perfect example of this truth and the fact that science and technology in its present form did not develop in its bosom is not a sign of decadence, as is claimed, but the refusal of Islam to consider any form of knowledge as purely secular and divorced from what it considered as the ultimate goal of human existence. By refusing to separate man and nature, Islam preserved an integrated view of the Universe and sees in the cosmic and natural order the flow of divine grace and blessings. Man in Islam seeks the transcendent and the supernatural, not against the background of a profane nature that is intrinsically opposed to the supernatural, but rather seeks to transcend nature and nature herself can be an aid in this process, providing man can learn to contemplate it, not as an independent domain of reality but as a mirror reflecting a higher reality, a vast panorama of symbols which speak to man and have meaning for him. Within Islamic civilization there were not one but many different sciences all integrated in a unified concept of knowledge. There were the juridical, social and theological sciences, there were the mystical and metaphysical ones all derived in their principles from the source of revelation which is the Quran. Then there have developed within Islamic civilization highly-developed philosophical, natural, medical and mathematical sciences which although benefiting greatly from Greek, Persian, Indian and Chinese learning and inventions, were all integrated into the Islamic world-view and totally Muslimized.*

**The Encounter of Man and Nature*, Seyyed Hossein Nasr, George Allen & Unwin Ltd., London, 1968, pp. 94-9

The pursuit of knowledge within the historic civilization of Islam was never segmented or departmentalized like that of the West. Its religious world-view enabled Muslims to develop many sciences which exerted significant influence on Western science without disrupting the established order. Thus a scholar like Ibn Sina could achieve distinction equally as a physician and a philosopher. A monarch like Nasir-ud-din Tusi could also be the leading mathematician of his day and also the author of classic on Shi'ah theology and a treatise on mysticism. His student, Qubt ud-din Shirazi could be the first in the history of science to correctly explain the cause of the rainbow and then write a celebrated work on theology and mysticism. Al-Biruni, perhaps the most brilliant of all the Muslim scientists, also achieved equal renown as a mathematician, an astronomer, an explorer, an historian and through his exhaustive, accurate and objective study of the Hindus of India, an anthropologist as well. Ibn Khaldun, whose *Muqaddimah* won him acclaim in both East and West as the founder of the science of Sociology and historical philosophy, was also an eminent statesman, diplomat and judge. The ideal man of learning in Islamic culture was not the specialist but the *Hakim* or wise-man who encompasses within himself all the intellectual qualifications of the sage, scholar, philosopher, saint, medical healer and spiritual guide. If he happens to be a student, a diplomat, a traveller, a warrior or a wise merchant also, that too conforms to the Muslim concept of the ideal man for he is traditionally an itinerant person. The *Hakim* seldom chose to specialize for then he

would sacrifice knowledge in its total aspect. Although considerable progress in science, medicine and technology was achieved without which civilization as we know it could not exist, and experimentation in the research laboratory did take place, originality, innovations and change were never upheld as intrinsic virtues. The ideal of Islamic culture was not mechanical evolutionary progress but the permanent, immutable, transcendental, divinely-revealed moral, theological and spiritual values of the Quran and Sunnah. For this reason, a secularized concept of the natu al environment could never take root in the East as it did in the West. Creation could never be considered by learned Muslims as a specialized, segmented object of study isolated ftom all other branches of knowledge without any reference to the Creator. This is why it is unfair and misleading to judge the achievements of Muslim scientists according to the standards of present-day science. Muslim sciences should not be viewed by the scholar as a mere forerunner of modern science but as an *alternative*. The contemporary science of the West and the sciences developed by the Muslims are totally different and conflict with each other in aims and ideals.

No single aspect of a culture, including science and technology, can be regarded objectively as "neutral" but rather they are totally dependent upon the set of ideals and values cherished by its members. That is why it is impossible to think that the concrete scientific achievements of Western civilization have no relevance to its basic intellectual character. If the roots of the tree are rotten, then the tree is rotten ; therefore all its fruits are rotten.

What historial factors enabled modern science and technology to develop as it did in the West?

The rise of a purely materialistic and quantitative science of nature in the West is due to deep-rooted historical causes and certain limitations in the theological formulations of Latin Christianity which at the moment of the weakening of faith, led to the divorce and hostility between science and religion. The unrestricted application of modern science in the West in the form of industrialism and technology, depend on the fact that *Christianity is a religion without a Sacred Law* or as the Muslims would put it, a *Shar'iah.* As Christianity became the religion of Western civilization, it incorporated Roman and even the common law of the Germanic barbarians into its structure and while the unity of medieval Christendom lasted, this secular law was given sanction by the Pope and St. Thomas Acquinas in his discussion of natural and divine law, but the fact remains that these secular laws, which governed the political, social and economic life of Western man, did not enjoy the same authority as divinely-revealed law. The lack of a sacred law in Christianity not only made social upheavals easier but also facilitated the destruction of the harmony between man and nature through its unrestricted, unlimited exploitation. The development of economics as an independent discipline whose subject is man considered solely as a being with material needs and wants, is a result of a situation in which there is no explicit religious instruction as to what man's rights and obligations are both towards nature and God. The very fact that there was not within Christendom a detailed divinely-inspired instruction about social structure and economic and political practices led, with a weakening of Christianity in the West, to economic abuses of technology and an accumulation of wealth and power which knew no bounds or limits. It also led to the creation of the modern civilization which has spread throughout the world and has brought about the crisis in

which the choice has often had to be made between annihilation and the abandoment of those values which give dignity, direction, meaning and purpose to human life.

Those for whom the terrestrial life of man is the ultimate end therefore believe it is worth preserving as long as possible at all costs, even if the price be the loss of the dignity which makes man human rather than animal or machine. Furthermore, when the immediate question of this alternative concerning war is not being considered, the focus of attention is turned to the peaceful applications of technology which is supposed to obliterate all misery on earth but which brings with it far greater problems than those it succeeds in solving. All those who cherish the spiritual values of Islam must dispel the prevailing illusion that purely economic goals are more important than anything else and that indefinite material progress should be the supreme aim of social and political organization.

Many people labour under the illusion that only war is evil and if it could be prevented, man, with his science and technology, could create a Paradise on earth. What is forgotten is that both in war and in peace, technological and industrial man is waging an incessant war against nature. Whether one pollutes the soil, water and air in a single nuclear bombing or does so with radioactive wastes over a quarter of a century, is only the difference in time. The net result is the same because in both instances, man is waging war against nature.

Perhaps the answer to the burning question of how to avoid war lies in coming to peace with nature. The preservation of human dignity in the face of the threat of total war and a reconciliation with nature depends in turn upon the rediscovery of the spiritual significance of nature. Today almost everyone living in the urbanized centres of the Western world today feels intuitively that life has been robbed of its meaning and much of this dissatisfaction is due to the creation of a totally artificial environment from which nature has been almost entirely excluded. Furthermore, even this secularized,

urbanized existence is itself menaced through pollution, over-population and depletion of natural resources through the very conquest of nature that has made it possible to develop so that the ecological and demographic crises brought about by modern industrialism and technology has become a matter of general concern. Western scientists and economists have long looked upon nature as something to be used, exploited and enjoyed to the fullest possible extent without feeling any sense of obligation and responsibility towards her. The destruction of the natural environment by technology has proceeded so far that less and less of its value remains—a predicament which has made many thoughtful people to become anxious and worried. The craze to dominate nature has led to the degradation of the conqueror and his very existence threatened. Practically the only protest against the unrestricted application of technology is that of the conservationists and other lovers of nature but their voice, although valuable, is limited in effectiveness because their arguments are taken as being sentimental rather than intellectual. Only rarely have exceptional scientists argued that the prevailing concept of the domination over nature is the usurpation of man's true role as the custodian and guardian of nature. The materialistic concept of nature combined with a lust for unlimited gain, makes ever greater demands upon an already depleted environment. In the end, we must assert with certainty that there is no peace possible among men unless there is peace and harmony with nature. And in order to have peace and harmony with nature, one must be in harmony and equilibrium with Heaven and ultimately with the Source and Origin of all things, peace with God and peace with all His creation.*

Western civilization is unparalleled by any other in the extent of its deadly destructiveness to the natural environment upon which the existence of man and all

*Ibid., pp. 17-19, 133-136.

other forms of life depend. Nowhere in the world is the devastation of nature more evident than in the United States of America:

> A love of the outdoors and its wild creatures has been an important part of our American heritage from the time when Catesby made the first paintings of American wildlife down to the present day when over twenty-five million people visited our national parks in 1947. Thoreau, Emerson, Walt Whitman, Melville, James Feminore Cooper, Jeffers, Beebe and a host of other writers have profoundly influenced our culture more than any other people except possibly the British. Today as we are caught in the grinding mesh of a mechanized civilization and the monotony of unrewarding tasks, we need as never before to turn to the healing hills and forests with their rich company of plants and animals.
>
> Yet we have neglected, abused and destroyed that heritage. Unfortunately, our forefathers, who some of us still pay homage in the meetings of the Daughters of the American Revolution, were one of the most destructive groups of men who ever raped the earth. They moved into one of the richest treasure-houses ever open to man—the North American continent—and turned it in a few decades into a shambles....
>
> Land was abandoned by the colonists on the eastern seaboard nearly as rapidly as it could be cleared. Thomas Jefferson was concerned about this destruction and wrote: "We can buy an acre of new land cheaper than we can manure an old one." In 1798, in order to save the soil of his plantations, George Washington decided to give up the cultivation of corn entirely and purchase his supplies from the outside.
>
> As seen by a traveller of 1796, "the whole countryside in Maryland is flat and sandy, wearing a most dreary aspect. Nothing is to be seen for miles together but extensive plains that have been worn out by the cultivation of cotton and tobacco. The houses have gone to decay and as the land around them has worn out, the pioneers find it more to their advantage to move

on to another part of the country and clear a piece of rich virgin land than to attempt to reclaim theseexhausted plains. Rural Virginia is a scene of desolation that baffles description —farm after farm worn out, eroded soil, gullied hills so that scarcely an acre could be found fit for growing crops. In the midst of these plains are several very fine homes which shows that this country was once very different than it is now...."

In the tobacco and cotton-growing regions of the South, the planters seldom counted on a paying fertility lasting more than three or four years....*

No other nation—with the possible exception of Russia and China, ever had such a large slice of continent to play with. No other nation, including Russia, ever enjoyed such wealth in natural resources. Looking from the Atlantic to the Pacific with thousands of miles between, there seemed to the pioneers no end. What if a forest was levelled here or a field eroded there ? Move on, young man, move on ! The great open spaces beckon ! If to the illusion of infinity be added to usual practices of an unprecedented ruthless Capitalism, we come close to the true answer why our national resources have been depleted so quickly. The lumber tycoons, and the other great exploiters among the pioneers have often been defended on the plea that after all, even though they were hard and merciless, they built up the country's prosperous industrial economy. What they really did was to tear down the continent.

American pioneer forest practice was: "Cut the trees down and then get out !" A forest was regarded by the pioneers like a mine to be exhausted and then abandoned. The vital equilibrium of soil and water was ignored. In 1828 President John Quincy Adams set aside 30,000 acres of virgin forest as a Government reserve. His successor, President Andrew Jackson, in the true spirit of the frontier, at once annulled

*_The Road to Survival_, William Vogt, William Sloane Associates Inc., New York, 1948, pp. 114-116, 130-131.

this act and threw the forests open to exploitation by the public.

Trees were very important to the earliest American settlers both positively and negatively. They furnished shelter, fuel and to a lesser extent, food. They harboured game. They made the colonial industries possible—lumber, ship-building, naval stores and potash. Charcoal was also essential for the smelting of iron. On the other hand, the forest was a great impediment to agriculture. The colonial farmers first girdled the trees and then killed them. The underbrush was burned, the land rudely plowed and the wood then rolled into a pyre. Turning forests into crop lands required such hard labour that the forest came to be regarded as a hostile enemy to be killed as quickly and thoroughly as possible. Whole mountain ranges were burned off, though no farmlands were to be found there. Campfires ran riot. The white settlers watched the flames of a forest fire spreading with the same composure and satisfaction as they regarded a massacre of defenceless Indians. The American forest was devastated with two objectives which should not be confused ; the clearing of crop land for farming and the methods of the lumber industry as such. The former was a blind razing and burning. Fire the forest, mine the soil until its fertility was exhausted and then move on! Turpentine was bled from the pine trees by wasteful methods which soon killed the trees. Never mind, there were plenty more beyond ! When the lumbermen arrived with saw-mills, railroads and stores and assailed the forests, the economy of America boomed. The forests were annihilated and replaced with stumps, brush and fire. The Homestead policy, known as sturdy, rugged individualism, regarded the forest resources of the country merely as quick, commercial profit, rather than being acquired for sustained yield which was the original intention of the Founding Fathers.

Scores of species of valuable, irreplaceable wild life were ruthlessly exterminated. The last passenger pigeon died in a Cincinnati zoo cage in 1914, the sole survivor of the

most abundant and the most beautiful of all American game birds. Towards the end, a single season's slaughter by hunters in Michigan accounted for five million of these creatures. Recently, my friend, who is a naturalist and a wild life photographer, exhibited two films of country-side in Oregon. The first photos were taken in 1915 and showed a great watershed swarming with game birds and migratory waterfowl. The second film was taken twenty years later and showed the same area a biological desert devoid of trees, fresh water or even grass cover and utterly forsaken by the birds which originally nested there. The beaver builds his dams no more save in a very few protected localities. First among the natural resources to fall under American Capitalist enterprise were the fur-bearing animals. Business enterprise, with its thoroughness and unmatched efficiency, soon left it barren. By 1872 the great herds of wild buffalo which used to roam the plains in herds ten thousand strong, were nearly extinct. Under the combined forces of "progress" represented by the Union Pacific Railroad, the repeating rifle and the big game hunter, the American buffalo vanished, leaving only their hides in museums and their skulls to the mercy of the sun. One of the uses of the repeating rifle in the hands of the United States army during the 19th century was to slaughter as many of the wild buffalos as possible so that the livelihood of the plains Indians would be destroyed and they would have no choice but to surrender their lands to the whites or starve to death.

Thus primeval forest, virgin soil and waving prairie grasses have given way to rapidly eroding fields, cash crops, harnessed polluted rivers spanned by steel bridges, tunneled barren mountains, oil fields, mines and roaring smoky cities. Beauty has been lost but we insist that "progress" has been gained.*

"The aboriginal American Indian saw in virgin

**Rich Land, Poor Land*, Stuart Chase, McGraw Hill Book Co., New York, 1936, pp. 36, 44-45 , 122-123,. 128-129, 222-223, 233.

nature, in forests, trees, rivers and sky, in birds and wild beasts, direct symbols of the spiritual world. For him, as for most other aboriginal peoples, nature was sacred and there was a definite disdain for the artificialities of sedentary life. The desperate struggle of the American Indian against the encroaching white man was not only for a living space but also for a sanctuary . . . ."*

> Most of the American Indian tribes were not nomadic savages but simple agrarians living in settled villages, tilling the soil and hunting and fishing to supplement their diet. They had a keen sense of dependence on the natural environment and an aversion to a needless waste and abuse of resources. They had no sense of private property in land ; the tribe and its subsistence formed their social and economic goals. The beasts and birds of North America upheld the continental equilibrium of nature because they were an unconscious part of it. The Indian stood aside. He was a man endowed with intelligence and tools but without machines to lend him arrogance. A sure instinct told him that it was wiser to work with the forces of nature rather than against them. That instinct, although battered by generations of defeat, humiliation, poverty and oppression, still survives.**

While Tecumseh (1768-1813), the great American-Indian freedom-fighter, was in the midst of his valiant struggle to preserve the hunting grounds of the mid-West on behalf of the tribes for their survival against encroaching white settlers, President Harrison refused to grant the natives any consideration. Tecumseh

**Encounter of Man and Nature*, op. cit., p. 98.
***Rich Land, Poor Land*, op. cit., p. 31.

then sent a complaint to the American War Department that the whites had driven his people from the Atlantic Coast and would shortly, if not stopped, push them into the Great Lakes. Some weeks later, in December 1810, referring to the North-West Territory which the Indians under the leadership of Tecumseh still held, President Harrison declared before the Indiana legislature:

> "Is one of the fairest portions of the globe to remain in a state of nature, the habitat of a few wretched savages, when it is destined by Almighty God to support in comfort and prosperity, a large white population and to be the seat of Progress, Civilization, Science and the True Religion?"*

And what have the whites, armed with their technology, done to that "fairest portion of the globe?"

> Scenery, like cotton, is a crop which cannot be enjoyed without expenditure of labour. People come from the great cities to the Rocky Mountains, the Great Lakes country of Michigan, the New England Coast, Florida, California and the Great Smokies to buy scenery as they buy any other commodity. The customers must be served. Although beautiful scenery is the resource base, unless strict laws are passed and enforced for its preservation, commercial interests will ruin the crop. I can show you a dozen spots about rural up-state New York which were once lovely with lake, hill, forest and meadow, now turned into a veritable slum, foul with bungalows, dance-halls, cabarets, twenty-foot lurid billboards advertising products ranging from tooth paste to whiskey, lunch-wagons and refreshment stands selling hot-dogs and hamburgers tastefully shaped like ice cream cones! Without restrictive regulations, scenery is quickly reduced to shambles, game is

**The Patriot Chiefs:* A Chronicle of American Indian Resistance, Alvin M. Josephy, Viking Press, New York, 1961, 156-157.

killed off, streams are fished out, woods are burned down by careless campers. Nothing of value remains.*

"Without the New World on which to draw, the Industrial Revolution would have been a stunted dwarf. The foundation for the Industrial Revolution was laid in 1492. Population pressures in Europe continued to rise. It was soon discovered that it was easier and cheaper to export a 150-pound man than to import the hundreds of pounds of food needed to keep him alive for a year. Irish, Italians and Poles moved from the rural slums of Europe to the urban slums of America ; once here, most of them scrambled out without too much difficulty. Free land or the industries such as railroads dependent upon it, provided opportunities for almost anyone willing to work. Early in Queen Victoria's reign, much of the western world took on something of the aspect of a boom town. Speculators, entrepreneurs, made the wheels of industry spin faster and faster but it was the rich forests of New England, the prairie soils of Illinois, the red lands of Georgia that kept them from grinding to a halt. No wonder industrialized Great Britain so vigorously espoused Free-Trade ! She was a contented parasite drawing on the eroding hillsides of New England, Iowa, Maryland, of Argentine, South Africa, Australia and India. The famous steaks and chops of London's luxurious restaurants carried with them the soil's fertility of half the world. It is no exaggeration to claim that the present American standard of living was attained by the

**Rich Land, Poor Land*, op. cit., pp. 326-327.

permanent destruction of one-third of our top soil . . . Perhaps one of our most prodigal wastes is that of gasoline. Our country must import oil yet we Americans waste hundreds of thousands of gallons. We build into our automobiles more power and greater gas consumption than we need. We use the press and radio to push the sale of more cars. We drive them hundreds of millions of miles a year at top speed in pursuit of futility . . . . Had the parasite of European industrial development not been able to sink its proboscis deep into the lands of America, world-history would have been very different. Enormous populations in megacities, heavy industry, social and economic conflicts could not have developed into the great explosion of World War I and World War II."*

Massive urbanization and mechanization, far from bringing enrichment to mankind has in too many instances led to an impoverishment of life, both materially and spiritually, on an unprecedent scale.

When the cities of America were new, they grew rapidly. Land was cheap and abundant, new buildings rose continuously and the population and economic output of urban regions increased. Eventually, however, all the land in the city centre was filled. A physical limit had heen reached, threatening to stop population and economic growth. The technological answer was the development of high-rise buildings, elevators and lifts which temporarily removed the shortage of land areas as a factor in suppressing growth. Then a new restraint appeared. Goods and workers could not move in and out of the dense centre city quickly enough. Again the solution was technological. A network of express-

*The Road to Survival, op. cit., pp. 59-61, 66-69.

ways, mass transit systems and helicopter ports on the tops of the tallest buildings were constructed. The transportation limit was overcome, the buildings grew taller, the population increased. Now most of the larger U.S. cities have stopped growing. Of the ten largest, five—New York, Chicago, Philadelphia, Detroit and Baltimore, decreased in population from 1960-1970. Washington D. C. showed no change. Los Angeles, Houston, Dallas and Indianopolis continued to grow at least in part by annexing additional land. Prosperous people who have an economic choice are moving to the ever-expanding ring of suburbs around the cities. The central areas of these cities are characterised by noise, pollution, crime, drug-addiction, poverty, labour-strikes and breakdown of social services. The quality of life in the city-core has declined. Growth has been stopped in part by problems with no technical solutions.*

The Arab Muslims are often blamed by Western conservationists for creating the prevailing barren landscape of North Africa and South-West Asia. Zionists justify the aggressive acts of the state of Israel and the dispossession of the Palestinian Arabs by "making the desert bloom" and their much-publicized triumphs in agriculture. It is forgotten by Zionist-sympathizers that Israel today is one of the most highly-industrialized, densely populated and urbanized countries of the world and that less than five per-cent of the Jewish immigrants derive their livelihood from the soil. An Israeli anthropologist admits that the Muslim-Arabs lived in greater harmony with nature than the Israeli settlers who displaced them.

*_The Limits to Growth_, Danella H. Meadows, Dennis L. Meadows, Jorgen Randers, William W. Behrens, Universe Books, New York, 1972, pp. 149-150.

In ancient times it was the primary duty of the government to keep the great rivers, such as the Nile, Tigris and Euphrates well-regulated, the canals in good repair and the adjoining lands adequately irrigated. The destruction of these public works by the Mongol invasions during the 13th century led to a general cultural decline. Small-scale irrigation, terracing, crop-rotation, resting the land once every so many years and fertilizing the soil with manure have been practiced in the East ever since the emergence of agriculture thousands of years ago. In the Middle East with its vast deserts and comparatively small stretches of fertile land, the people have always valued and guarded the soil that could yield crops. The proverbial barrenness of the Middle East with its wastage, deforestation, denudation of the top-soil and increase in aridity has been due mainly to the constant wars which throughout history have again and again destroyed its towns and villages and laid waste its fields and forests.*

And here is a poignant illustration of the reverence for nature expressed by the *beduin* of the North Arabian desert, who profess Islam, which is strikingly reminiscent of that of the American Indian.

Every evening the Ruala tribe occupied new pastures—such as they were—farther north. The drought and famine they suffered in each of these camps was terrible. In the chieftain's household, the black slave, Mnahi, was in charge of rationing the water supply which was precious little. As with the water, so with the milk. Camels which on good pasture used to give between four and five quarts of milk a day now gave less than one. The herds of camels were a sorry sight, emaciated and covered with dust.

I was talking with the tribesmen about certain grazing lands north east of us when my friend, Faris, who had overheard our

*_Israel Between East and West_, Raphael Patai, Greenwood Publishing Co., Westport, Connecticut, 1970 pp. 34-35.

conversation, said to me, "Let us go and explore this territory forbidden to us by hostile tribes so that we may reassure our people and give them hope...."

This exploration which we then made—Faris, I and two slaves—had consequences we did not then anticipate.

The scenery changed almost immediately after we had passed into this enemy territory. White clouds sailed in the blue sky—a long-missed and promising sight for it was the first sign of rain we had seen for many months. Herbage was visibly thriving here, thicker, taller and there were flowers. The farther we advanced into the North and the uplands, the richer became the vegetation and many wild fowl and also some gazelles started up at our approach.

We stepped into a green sea of waving grass and flowers. The tall green blades of delicate grasses swept about our long robes and cloaks. Above us, a lark soared rapturously over a flowery hillside while at our feet the crickets chirped. In silent gratitude we stood knee-deep in this paradise.

Faris walked away, slipping his woollen robe from his shoulders. Then he stopped and contemplated this awe-inspiring steppe, the meadows over which brooded the peace of Arabia. His gaze swept this abundance—the promised land—which in his imagination he saw peopled by his tribe and their herds of camels. And then his head drooped. How can I express what passed through my mind as I looked upon the bowed figure amidst this verdure.

"Let Ismail live after thee!" he cried involuntarily. Faris was grieving for his people and the awful tragedy of the dying grasslands and the parched plains where his famished tribe was wandering. A slight shudder ran through his body; he dropped to his knees, buried his face into the sweet-smelling grass and stroked caressingly the beloved earth. "*Ya-ummi* !—my mother !" he cried out. This wilderness was his motherland, rich, beautiful, most dear, for he had never known cities.

Before we started homeward, Faris tore up bunches of grass

by the roots. Each one of us had to take back an armful of it to testify to the fertility of the land we had explored.

When we reached camp, we found hundreds of men seated cross-legged before the chieftain's tent—wild, dark, hungry-looking men with their long black plaits of hair showing beneath their headcloths. We spread out before them our silent witnesses—the bunches of grass, herbage and flowers which were no less precious for being withered. All night long people came even from the most distant camping places to see and touch them. They reverently fingered the long grasses with exclamations of joy and praise to God. Now and then one of them would hand a blade of grass to his neighbour who would then lift it to his lips with a murmur of "*Ya-hayat!* O life !"

Faris said: "Here are the proofs of rich life. Tell my tribesmen that we shall go on !"*

And from the opposite end of the cultural scale, the great saint and Turkish religious leader, Badee-uz-Zaman Said Nursi (1873-1960), who endured years of imprisonment and exile for his resistance to the Westernization imposed on his country by Ataturk, writes in his autobiographical papers :

Now I will tell you about an old memory and an unrecorded private part of my defence at the Eskisehir trial (1935). There I was asked : "What do you think of the Kemalist Republic?" My reply was : "Just before that trial in court and before my arrest, I was in seclusion meditating under the empty cupola of a tomb, giving drops of my soup and the last crumbs of my bread to the ants. When I was asked why I give my food to the ants, I answered : "Ants and bees are community-dwellers and this is my tribute to the marvellous social organization

Black Tents of Arabia, Carl R. Raswan, Little Brown & Co., Boston, 1935, pp. 80-82.

of these small creatures...."*

"Since the Middle East has contributed so much to Western civilization, perhaps it has some wisdom left over which we Westerners have not tapped or which we did learn long ago and then forgot. It is easy to forget basic principles of human behaviour at a time when technology is moving at a previously unheard-of pace and social devices are straining in vain to keep up with it. At such a time, the judgment of previous generations in older cultures goes unheeded because they are ignorant of the latest techniques. To refresh our knowledge of the basic truths about man's relation to man, we must turn our attention to a more stable society, the adjustment of which has long since been tested and solved, before it too falls into the industrial and technological whirlpool and starts floundering about even more desperately than our own."

"The first lesson that we learn is this : In any human society, all the goodwill and fine intentions in the world, all the most energetic efforts of the most gifted men will be utterly wasted if the system under which they live is wrong and they fail to change it in time before it is too late. What makes a system right or wrong? These are subjective words. Translated into scientific terms, they mean systems of human life built to remain in permanent equilibrium in contrast to those which fall into maladjustment easily through defective social mechanisms. The social mechanisms which keep societies

**Badee-u-Zaman Said Nursi of Turkey*, Talaba an-Nur, Milwaukee, Wisconsin, 1974, p. 54.

that have them in order so that their individual members enjoy the greatest possible measure of happiness, consist of paired balances and automatic controls which stop trouble in its tracts. When an individual misbehaves so that his acts endanger others, traditional sanctions are at once invoked against him and the disorder contained. Traditional Islamic societies in the Middle East were kept in equilibrium by a large number of these automatic controls. A striking instance is how little the traditional monarchies of Muslim nations in the past have interfered with the private lives of their citizens whose mutual relationships have been channelled through many other kinds of local authorities, notably the religious. Such institutions as the Sufi brotherhoods, the *Waqf*, the trade-guilds, the village-council, the tribe, the clan and the family are revealed to the anthropologist as precious mechanisms which kept Muslim societies on an even keel and which in the dreary process of mechanization should be preserved rather than discouraged and destroyed.

"If we study the details of Islamic laws and injunctions, we will soon see that these limit the individual only by denying him self-indulgence, extravagance and waste. Analyzing it as objectively as possible for American anthropologist, the keynote to the Islamic way of life is that it provided a maximum goodness for human beings living in the crowded environment of the Middle East to a progressively deteriorating landscape.

"An interesting item to study in this connection is veiling of women. In Iran, women used to wear

the *chuddar*, the semi-circle of cloth which could be so draped as to cover the entire body except for the eyes. Many still wear them. These *chuddars* all look more or less alike. An attractive young girl can go out in the streets in a *chuddar* without drawing attenticn which might lead to trouble for herself, her husband or her parents. Marital arrangements in Islamic societies do not depend on chance meetings in the street, as is often the case in the West, but upon careful negotiations between families. At the same time a middle-aged lady, whose clothing is threadbare, can appear in a similar *chuddar* and feel no shame while a wealthy woman will have no opportunity to display her finery and excite envy. The *chuddar* is thus a great social leveller, extremely useful in a land of overpopulation and potential social tension. In Arab lands, women used to disguise their figures in similar fashion.

"One more example of Muslim sagacity may be seen in their ability to live gracefully with little furniture. The old-fashioned Arab or Persian removes his shoes when he enters a room, leaving them at the door. He can do this simply and unostentatiously because his footgear has been designed for this purpose. Thus he will neither wear out the rugs or trample them with mud. In the interior of a Muslim's home enclosed by bare white walls and roofed by a lofty ceiling, an Oriental rug is a thing of beauty. In a Western drawing-room, whose walls are covered with paper printed in loud designs, whose ceiling is low and whose floor is cluttered with chairs, tables, radio cabinets and sofas, such a rug is wasted. Wool for rugs in the Middle East is cheap and locally produced. Wood for

tables, chairs and beds, is expensive, scarce and most of it must be imported. Rugs, mats and cushions give rest to the weary and chairs and beds are not needed. One can feel just as comfortable and be just as dignified on the floor as in a chair. If a King or Khalif sits squatting on a rug, he is not doing anything which his humblest subject, equipped with a reed mat of his own plaiting, cannot also do. When the King or Sultan prepares for a meal, he washes his hands first. This again is something that his poorest subject can afford to do and in a society whose eating habits were developed before the germ-theory was discovered, it shows considerable hygienic wisdom. Once his hands are clean, the host can serve food to his guests with his fingers with little fear of contamination. Performed in an atmosphere of dignity, warmth and intimacy, this simple and personal act builds bonds between the men eating from the single common bowl which can never be forged over the Western banquet table.

"Thus Islamic civilization anticipated in many ways the human brotherhood and the One World for which we now yearn for—a world in which the only passport and visa that a human being needs to travel from place to place or to buy or sell his merchandise is his quality of being human, in which tribal and central governments exist only to keep the peace, in which travellers and wandering students are welcomed, sheltered and fed *gratis* along their way, in which education is free and most honoured and valuable possession which a man can attain is wisdom. If we in the West can once more on a larger scale achieve these things, we will have them derived profit from this

civilization built upon austerity."*

One of the most dehumanizing aspects of our technological civilization are the mass-media—cinema, television and radio—which in their soul-destroying commercialism, degrade and impoverish all human relationships. Writes a well-known American newspaper reporter for *The New York Times* in recalling her childhood during the 1920's :

> I liked our dining room better than any other part of the house. It was the one spot we gathered at least long enough to eat. Our family possessed much of the spirit of the popular song, "You Can't Take it with You!"—each one rushing off in his own frantic direction. Meals were usually accompanied by the radio's full blast. Almost every room, except the bathrooms, boasted a radio. "What, no radio ?" we exclaimed to my little sister Sally, when she became old enough to listen to her own type of programmes and then we went out and bought her a small radio.**

A well-known Pakistani politician describes the rich cultural atmosphere in the home of her girlhood (about 1928) prior to the introduction of the mass-media there:

> Although Muslim girls rarely received higher-education in the formal sense, those who had a literary bent and wanted to, did acquire a wide knowledge of poetry, literature and history. This was possible because their homes possessed such an atmosphere that they learnt just by living in the midst of it. For poetry was the breath of our cultural life and literary discussions were the accepted and established way of spending leisure time

**Caravan* : The Story of Middle East, Carleton S. Coon, Henry Holt & Co., New York, 1951, pp. 342-350.

***Fight Against Fears* : the Story of my Psychoanalysis, Lucy Freeman, Pocket Books, New York, 1951, p. 145.

among the educated. In every family, there would be at least one or two women poets. Fathers, brothers, and other male relatives were always ready to encourage this by patiently explaining difficult passages or lending the latest book of poems or criticism so that it is not difficult for girls to develop literary taste. It was in this manner that I myself pursued my studies. In fact, we knew and certainly had read a great deal more thoroughly than young people do now because reading is no longer the sole recreation for children. Radio and cinema now claim much of their leisure and even those few who do read, do not achieve the same mastery over literature—whether in Urdu or in English—because they rarely read a book twice while we chewed and digested it so that it became part of our thinking and our imagination and we lived for days and months in the world created by the magic of the author's pen.

Most of the reading I did on my own but whenever my father had the time, he asked me to read aloud while he and my mother listened. I remember those evenings so well. We would be sitting in the garden , the air would be filled with the heavy fragrance of *Mogra* flowers, mixing with the clean fresh smell of new earthenware water jugs. My mother would be reclining on a *charpoy* twisting *Mogra* flowers to wear round her hair and on her wrists and my father and brother sitting on the wicker chairs. There would be enough light to read by and as the shadows fell, an oil lamp would be placed on a table which would throw sufficient light on the book and yet not break the magic of the twilight. My father would be listening carefully, correcting my pronunciation and explaining the meaning of words I did not know. A lively discussion would follow on the merits of the book. Such quiet and happy evenings are a thing of the past. Addiction to radio, television and cinema on the part of the children and a much heavier round of social activities on the part of the parents have put an end to it.*

*From *Purdah to Parliament*, Begum Shaista Ikramullah, Cresset Press, London, 1963, pp. 29-30.

The mass-media not only spread corruption and amorality in the name of "entertainment" to the most remote village but it is the greatest enemy of religion, art and culture and unsurpassed by any other institution in history in its effectiveness of converting people everywhere to the materialistic outlook on life.

Depersonalization through the mass-media is not a grim, deliberate or coercive process. It is induced by economic and sensual rewards and not experienced by the listeners and viewers as dehumanization at all though the symptoms are clearly visible. Most of the people who are nourished by the pap of the mass-media; never had solid food on which to cut their teeth. They feel vaguely restless and dissatisfied but do not know what they are pining for and could not chew or digest it if they had it. Now let us view the consequences of this mass recreation—radio, television and cinema.

Producers of films, radio and television programmes do not deliberately seek to lower the taste of their fare. They seek to provide for a model "average" of tastes which through advertising, they try to make as close as possible to the mean average. Consumers of the mass-media are treated as a crowd in the sense that their individual tastes are not catered to. In the attempt to satisfy all (or at least as many as possible), individual tastes it cannot help but violate others, for there is really no such thing as an "average person" with "average tastes." Averages are but statistical composites. A radio or television programme while reflecting nearly everybody's taste to some extent, rarely satisfies anybody's taste completely. In this sense, the individual's taste is debased.

The very nature of the mass-media excludes art and requires it to be replaced by popular mass-culture. Standards of the films and radio and television programmes are subject only to the requirements of entertainment. What is deemed "correct" is merely what pleases most of the audience. They sanction whatever does not upset or offend the audience and

nothing else. By its very nature, the mass-media must exclude the genuinely beautiful and artistic (except occasionally the classics), for art is bound to differ from the customary moral and aesthetic view, at least as it takes shape in the minds of the audience. When filmed or broadcast, the creations of the playwright or novelist cannot deviate from the accepted standards and they must be entertaining and conform to the taste of the audience—*they can never form it.*

High culture in our civilization was cultivated in special institutions—courts, monasteries, churches, unversities, by the elite of society who devoted their lives in patronizing the arts and were neither isolated nor surrounded by the masses demanding entertainment. There was no need and no temptation for the artist to do anything but to create beauty on his own terms. The relations between the artists and the public were so personal that one can hardly speak of an impersonal market in which one sold and the other bought entertainment and recreation. In both high and folk culture, before the introduction of the mass-media, each was an autonomous universe, be it the court or the village, and relied on the particular cultivators and inventors of its arts and sciences no less than the latter relied on their patrons. Whatever the patron's tastes and demands, they were personal and not "average" tastes or demands. Folk culture of the peasant village also developed without professional or commercial help. Both high culture and folk culture grew from within the intimate close-knit groups and remained within them.

High culture was entirely dominated by an elite who with their much higher than average prestige, power and income dominated politics and society in general. This elite also determined what was to be produced culturally.

With the industrial revolution and the introduction of the mass-media, the elite as a group lost its power. The great mass of consumers now determined what was to be produced. One can now only become a member of the elite by producing the goods which sell best. With respect to culture, the elite

neither imposes any taste nor cultivates one of its own. It merely markets and helps "homogenize" and then distribute popular culture—which appeals to the "average" of taste, through the mass-media. The impact of mobility and the methods of mass-production and mechanized communication have caused the power of individual consumers to wane. But the power of the consumers as a crowd has risen and that of the producers as a group has dwindled.

With the invention of the mass-media, a mass-market for culture became possible. The same economy that mass-produces automobiles indulges in the mass-production of entertainment. Producers of popular culture supply this new mass-market. Popular culture does not grow within a group. It is manufactured by one group—such as Hollywood—for sale to an anonymous mass market and thus it must lose in spontaneity and individuality what it gains in accessibility and cheapness. The creators of popular culture sell entertainment and produce with sales always in mind. The artist who attempts to create art in its true sense is no longer insulated from the demands of the mass-market by an educated, cultivated elite and there are no longer stable, isolated peasant villages in which folk culture could grow.

Today's movie producer, singer or writer is less dependent on the taste of the individual customer, village or court than was the artist of yesterday, but he does depend far more on the average of tastes and he can influence it much less. He need not cater to any individual taste—not even his own. He caters to an impersonal market. He is not involved in a conversation. He is like a speaker addressing a mass meeting and attempting to curry its favour.

All the mass-media in the end alienate people from personal experiences and intensify their emotional and moral isolation from each other, from real-life experiences and from themselves. One may turn to the mass-media when lonely or bored. But addiction to radio, television and cinema, once they become a habit, increasingly impair the capacity of the individual for meaningful experience. The dependence on the

mass-media feeds on itself, establishing a vicious circle as much as other addictions do.

The mass-media do not physically replace individual activities and contacts—excursions, travel, parties—but they impinge upon all. The portable transister radio is taken everywhere —from the park, seashore to mountain-top—and everywhere it isolates the listener from his surroundings, from other people and from himself. Furthermore, it is beyond our individual power to escape from the noise. Canned music is piped into restaurants, shops, cafes, hotel lobbies and public means of transportation, even taxis. You can turn off your radio but not your neighbour's nor can you silence his transister or the television set in the restaurant. Fortunately, most modern people do not seem to miss the privacy of their thoughts, the cost of which is even more beyond the average income than the cost of individuality. The constant announcements, arpeggios, croonings, sobs, bellows, brayings and jingles, draw us to some faraway world at large and by weakening our ties with our immediate suroundings, makes us feel lonely when in a crowd and crowded even when alone. Whatever the quality of the particular radio or television programme, the very fact that one after the other they must be absorbed continuously, indiscriminately and casually, trivializes all. Even the most profound of experiences, articulated too often on the same level, is reduced to a cliche. The impact of each of the offerings of radio and television is thus weakened by the programme which precedes and follows it. But the impact of the stream of all mass-media offerings, whatever their quality, is cumulative and strong. It progressively lessens the person's capacity to experience life itself. Genuine art deepens the perception of reality but popular culture veils it, diverts from it and eventually becomes an insurmountable obstacle to experiencing it. It is not so much an escape from life but an invasion of life first and ultimately evasion altogether.

Mothers, well knowing that the mass-media can absorb energy, often lighten the drudgery of restraining the mischievous

activities of their children by permitting them to enjoy the vicarious experiences on the television screen. Television tranquillizes children by means of substitute gratifications for real experience. Manufactured activities and plots are offered to kill the child's hunger for experiencing life. They effectively neutralize initiative and pervert the imagination. But the early introduction of de-individualized characters and situations, offers no satisfying models on which to cast their imagination. What is wrong with the violence of the mass-media is not that it is violence but that it is not art—that it is meaningless violence which thrills but does not gratify the emotions. The violence and desire to experience life and its meaning is displaced and appears as a desire for meaningless violence. But the violence which is ceaselessly supplied by the mass-media cannot ultimately gratify because it does not satisfy the repressed emotions.

Why are the vicarious experiences offered by the mass-media so spurious and unsatisfying? Genuine act discovers and awakens the sleeper. Art intensifies and deepens perception and sharpens our experiences of the world and of ourselves. Artistic revelation need not be concerned with social problems. It may be purely aesthetic. But it can never be a pure illusion if it is art. Far from distracting from reality, art is a form of reality which strips life of the superfluous and extraneous and lays bare its essentials, permitting us in the most profound way to experience them. Because popular mass-culture is an illusion, it falls short of emotional gratification, detracting from life and from real gratification. Yet substitute gratifications, habitually resorted to, incapacitate the individual for real ones. It may seem paradoxical to describe mass-popular culture in terms of emotional repression. Far from repressed, it first strikes one as utterly uninhibited. Yet the seeming paradox disappears if we assume that the uproarious din, the raucous noise and the shouting, screaming and sobbing, are attempts to drown out the shriek of unused human capacities, of repressed individuality as it is crippled into futility and meaninglessness.

The television drama may message the tear-ducts and thrills are produced by the mechanized assaults on the centres of sensation. We are diverted temporarily and in the end, emotionally exhausted but not satisfied. Direct manipulation of the emotions can relieve tension as does masturbation but like masturbation, it is a very poor substitute for the real thing. It does not involve reality but counterfeits it. Sensations and emotions directly stimulated and discharged without being sifted through the intellect are debasing because they do not involve the whole individual in his relation to real-life experiences. When one becomes habituated to ignoring reality and individuality in favour of meaningless excitement, ultimate emotional gratification becomes impossible.

Once our fundamental impulses and instincts are thwarted beyond retrieving, once they are so deeply repressed that no awareness is left of their aims ; once the yearning for a life with meaning has been lost as well as the capacity to experience it, only a void remains. Life fades into tedium and diversion, however frantic, can relieve it only temporarily but never overcome the boredom which stems from nonfulfilment. Though the bored person hungers for things to happen to him, the tragedy is that when they do, he empties them of the very meaning for which he unconsciously yearns for by using them as mere distractions. In popular culture, even the Second Coming of Jesus Christ would be just another barren "thrill" to be watched on television until the comedian, Milton Berle, comes on. No distraction, entertainment or recreation of radio, television or cinema can cure boredom just as the company of the bored cannot relieve the empty feeling of loneliness. The bored person is lonely for himself, not as he thinks, for others. He misses the individuality, the capacity for experience from which addiction to the mass-media has deprived him. Hence his sufferings are unrelieved and his yearning for emotional satisfaction remains insatiable. Whatever the formula, nothing can be more tiresome and boring than the cheerless pursuit of pleasure and happiness. Days pass

slowly when they are empty ; one cannot distinguish one from the other. And yet the years go by swiftly. When time is endlessly killed by the mass-media, one lives in an endless present until one's life comes to an end without ever having, been lived, leaving the victim to exclaim : 'I have wasted time and now doth time waste me...."*

Art and present-day technology are intrinsically opposed to each other and the all-encompassing impact of the mechanical accounts for the reasons why modern civilization is so barren aesthetically.

Traditional literary and artistic standards have always placed high value on permanence, uniqueness and enduring universal value of artistic creation. Such aesthetic standards were appropriate in a world of handicraft and relatively small-sale taste-forming elites. These same standards in no way enable one to adequately relate to our present situation in which astronomical quantities of goods are mass-produced, distributed and consumed which are in varying degrees all expendable, replaceable, and lack any unique value or intrinsic truth. Thus today's artists neither work for a tiny cultured elite or take seriously the idea that permanence is any virtue. The future of art no longer lies with the creation of enduring masterpieces. Rather, modern artists work only for the short-term. Accelerated changes in present-day life brought about by technological progress require an array of symbolic images of man which will match the demands of constant change, fleeting impressions and a high rate of obsolescence.

Many artists today are working with engineers and scientists in the hope of exploiting the latest technological processes for their own purposes, symbolizing the gigantic technical thrust into society. Speed has become the norm, constant movement

**Mass Culture*, edited by Bernard Rosenberg and David White, The Free Press, Glencoe, Illinois, 1957.

during every minute of experience and it is the task of modern artists to create this new reality.

Thus we find artists from France, England, the United States, Sweden, Israel and elsewhere creating kinetic images. Their creed is perhaps best expressed by the Israeli artist, Yaakov Agam who says : "We are different from what we were three moments ago and in three minutes more we will again be different. I try to give this approach a plastic expression by creating a visual form that doesn't exist. In kinetic modern art, the image appears and disappears but nothing is retained. The final culmination of such efforts is the creation of new centers of entertainment known as "fun-palaces" where the total environment changes continually. At these nightclubs, the pleasure-seeker plunges into a space in which lights. colours and sounds change their patterns constantly. In effect, the patron steps inside a work of kinetic art.

The most famous of these fun-palaces, the *Cerebrum*—is located in lower Manhattan. For an hourly fee, the guests are admitted into a white high-ceilinged room. There they strip off their clothing, don semi-transparent robes, sprawl comfortably on richly padded white platforms. Attractive male and female "guides", similarly nude, offer each guest a stereophonic headset, a see-through mask, to view from time to time balloons, kaleidoscopes, tambourines, plastic pillows, mirrors, pieces of crystal, marshmellows, slides and slide projectors. Rock n'roll music, interspersed with snatches of television commercials, and street noises fill the ears. Bubbles drift down from machines on the ceiling. Hostesses float through, spraying the guests with a variety of fragrant perfumes. As the music grows more excited, guests and guides begin to dance on the platform and the carpeted walkways that connect them. Lights constantly change colour and random images wrap themselves around the walls, guests and guides. The mood shifts from cool at first, to warm and friendly and then erotic. Whether one regards this as fun or not depends on the individual, but the over-all direction is clear. In art as in

everything else, modern man is racing towards impermanence. Man's relationships with symbolic imagery are growing more and more temporary.*

The puritanical values of Islamic culture regard with disdain organized recreation and entertainment perhaps more than any other known historic or pre-historic society. The devout Muslim's attitude towards life is serious and sober and the teachings of Islam place their emphasis upon the faithful discharge of one's duties to God and to one's fellow man rather than the right to leisure. Recreation for the devout Muslim is simple, informal, personal, inexpensive and not excessively time-consuming. This may include such innocent pleasures as sitting in the garden enjoying the fragrance of the flowers, frolic with one's wives and children, conversation with congenial friends of the same sex on subjects of common interest, story-telling, poetry-recitations etc. Although during the darker periods of Muslim history, some voluptuous monarchs and a few rich epicurians in the cities indulged in wine-drinking and employed singing and dancing girls, entertainment never became in Muslim culture, the gigantic enterprise that it is today.

The extraordinary mobility brought about by urbanization and mechanization has resulted in that unique product of super-industrial society—the modern nomad—who has no enduring ties with any place or any people, including his blood-kin. In the process of mechanized mobility, the family is shattered to bits and the integrity of all human relationships broken.

*_Future Shock_, Alvin Toffler, Bantam Book, New York, 1970, pp. 175-177, 229.

Here is how one young American house-wife, a veteran of eleven moves in the past seventeen years, describes the process : "When you live in a mobile neighbourhood, you see endless changes taking place. One day a new postman delivers the mail. A few weeks later, the girl at the check-out counter of the supermarket disappears and a new one takes her place. Next thing you know, the mechanic at the gas station is replaced. Meanwhile a neighbour next door moves out and a new family moves in. These changes are taking place all the time. When you move to another city, you break all these ties at once and you have to start life all over again. You have to find a new pediatrician, a new dentist, a new car mechanic who won't cheat you and you quit all your organizations and start anew. It is the simultaneous rupture of a whole range of existing human relationships that makes repeated job-relocation a great psychological strain for many. The more frequently this cycle of job relocation and moving occurs in the life of the individual, the shorter the duration of the human relationships involved.

Among significant sectors of the population, this process of repeated moving from one city to another is now occurring so rapidly that it is totally devastating to all ties to people and places. The knowledge that no move is final and that one will have to change jobs soon and be again relocated works against the development of enduring human relationships. Each time the nuclear-family moves, it also tends to slough off a large number of relations, friends and acquaintances. Separation does not always end all relationships immediately. At first there may be an eager flurry of letters back and forth. There may be occasional visits or telephone calls. But gradually these decrease in frequency and finally stop. With each move there is a deadly attrition. Indeed much of the social activity of individuals today can be described as search-behaviour—a relentless process of social exploration in which one seeks out new friends to replace those who are either no longer present or who no longer share the same interests. And the interests of mobile people in the modern world,

subjected to increasing specialization, shift and change quickly.*

The superficiality of friendships in modern mobile society is graphically illustrated in the following significant episode :

A curious thing is our talent for being extremely friendly without saying anything to each other. I remember a conversation between two American businessmen in my office which went like this :
"Jim ! Where you come from ? I haven't seen you in—I guess it has been about a year and a half...."
"Just about that, Bill. A year and a half at least."
"What are you up to, for goodness sake?"
"I've been in Washington D.C. and now I'm going back overseas."
"Always on the move !"
"Well, I guess I am. I just thought I'd come down and have a chat with you before leaving."
"It's great you did. How's your family?"
"Fine, Bill. How is yours?"
"They're fine too."
"The years go by, don't they?"
"They sure do!"
"Well......"
"Well......"
"Well, I guess I'd better be moving along."
"It's been wonderful talking to you, Jim. Look, before you get on the plane, why don't you come down for another talk?"
"Yes, I will, boy! You can count on that !"**

The unlimited opportunities of mobility brought

*Ibid., pp. 103, 119-120.

***Man Alone ;* Alienation in Modern Society, edited by Eric and Mary Josephson. Dell Publishing Co., New York, 1962, pp. 137-138.

about by mechanized transportation by undermining the foundation of all enduring kinship ties and life-long friendships, wrecks all sense of moral responsibility and integrity of character which for the religious man, is all in this life which really matters. These destructive influences throw wide open the doors for committing delinquent acts of all kinds without any remorse or shame, especially illicit sex

> Each spring an immense lemming-like migration begins all over the eastern United States. Singly and in groups, burdened with sleeping bags, blankets and bathing suits, tens of thousands of American college students toss aside their texts and follow a highly accurate homing instinct that leads them to the sun-bleached beach of Fort Lauderdale, Florida. There for approximately a week, this teeming milling mob of sun and sex-worshippers, swims, sleeps, flirts, guzzles beer, sprawls and brawls on the sands. At the end of this period, the bikini-clad girls and their bronzed admirers pack up their belongings and join the mass exodus out. Anywhere near the booths set up by this resort city to welcome this rambunctious crowd, one can now hear the loudspeaker booming :
> "Car with two can take rider as far as Atlanta !"
> "Need ride to Washington !"
> "Leaving at 10 P.M. for Louisville......"
> In a few hours nothing is left of the great beach-and-booze party except thousands of cigarette butts and beer-cans littering the grounds and several million dollars in the cash registers of the local merchants who regard this annual invasion as a tainted blessing that while threatening public sanity, tremendously enhances their private profit.
> What attracts the young people to Fort Lauderdale is more than an irrepressible passion for sunbathing. Nor is it mere sex, a commodity easily available elsewhere. Rather *it is a sense of freedoom without responsibility.* In the words of a 19 year-

old New York co-ed who made her way to these festivities recently:

"You're not worried about what you may do or say there because frankly, you'll never see those people again !"

It is just this great diversity of temporary interpersonal relations which is characteristic of moderns as they race further ahead towards super-industrialism.*

This is precisely why saints, sages and seers are non-existent today—for dignity, nobility and virtue must be based on the concept of permanency and tranquility in the social and moral order—qualities conspicuously absent from our mechanized life.

Here is a poignant illustration of the high quality of character which distinguished our ancestors and made Islam the dominant power in the world.

Muhammad Taghlaq left no sons but his first cousin, Firoz Shah was at once elected in 1351 to the throne of India by the chiefs of the army then fighting in Sind and after defeating the rebels, he had no difficulty making his rule secure. It was characteristic of the merciful and pious disposition of the new king that after burying his cousin with full honours, he then, with tireless energy and patience, sought out the victims of Muhammad Taghlaq's cruelty or if they were dead, their kin and endeavoured as far as he could to make amends for their sufferings and compensate them for their losses. When this was done, he collected the attested documents in which they had admitted the reparation they had received and expressed themselves satisfied. All these papers he himself placed in the grave of the tyrant, After that he prayed to God for forgiveness and begged "Almighty Allah to bestow mercy in the Hereafter to my cousin, my patron and

**Future Shock*, op. cit., pp. 95-96.

and my friend...."[23]

Here is a true portrait of a God-fearing man which would be almost impossible to find in the mechanized West or even the "developing" Muslim countries today. It also exposes the hollow fallacy of "Progress." Rather the quality of human character and human relationships has not at all progressed since the days of Firoz Shah but rather deteriorated to an appalling level.

The amoral scientists and technological experts will not tolerate any limits on their activities. Here are some of the nightmarish horrors technological "Progress" has in store for us :

> Imagine, for example, the implications of biological breakthroughs in what might be terms "birth-technology." Dr. E.S.E. Kefez, an internationally respected biologist at Washington State University, has publically suggested on the basis of his own astonishing work on reproduction that within a mere ten to fifteen years, a woman will be able to purchase a tiny frozen embryo, take it to her doctor, have it implanted in her uterus, carry it for nine months and then give birth to it as through it had been conceived in her own body. The embryo would in effect be sold commercially with the guarantee that the resultant baby would be free of genetic defect. The purchaser would also be told in advance the colour of the baby's eyes and hair, its sex, its probable size at maturity and its probable intelligence quotient. Indeed, it will eventually be possible to do away with the female uterus altogether. Babies will be conceived, nurtured, and raised to maturity outside the female body. It is clearly only a matter of years before the work begun by Dr. N. Daniel Petrucci in Bologna and other scientists in the United States

23. *Medieval India under Mohammadan Rule*, Stanley Lane-Poole, G.P. Putnam's Sons, New York, 1903, p. 141.

and the Soviet Union make it possible for women to have babies without the discomfort of pregnancey. The impact of the new birth technology will shatter to pieces all traditional notions of sexuality, motherhood, maternal love, child-rearing and education.

A fierce controversy is already raging today among biologists over the problems and ethical issues arising out of eugenics. Should we try to bread a superior race? We can now imagine remaking the human race, not as a farmer slowly and laboriously "breeds" his herd of cattle, but as an artist might, employing a brilliant range of unfamiliar colours, shapes and forms. Given our fast-accumulating knowledge of genetics, we shall now be able to breed whole new races of blue-skinned people—or for that matter, green, purple or orange. In a world confronted with the issue of racism, should we now strive for the artificial breeding of all people with the same skin colour? If that is what we want, we shall no doubt soon have the technical means for bringing it about. Or should the biologists work for even greater diversity than now exists? We are hurtling towards the day when we shall be able to breed artificially in the laboratory both inferior and superior races. We shall be able to manufacture *apartheid* scientifically, including humble servants, super-athletes for our games, research scientists with I.Q. 200 and diminutive bodies. We shall have the power to produce races of morons or of mathematical savants. We shall also be able to breed babies with supernormal hearing and vision, super-ability to detect changes in odour or supernormal muscular or musical skills. We will be able to create sexual super-athletes, girls with many mammaries like animals—perhaps even four or five breasts—or only one—and countless other varieties. Human body styles will come and go just like modern clothing fashions.

Mention is now made in scientific journals of breeding men with gills like fish or implanting gills in them for efficiency in underwater environments. Clearly a gibbon is better adapted than a man for life in a space-ship. A platypus with a

prehensile tail is even more so. Gene-grafting may make it possible to incorporate such animal features into human stocks. We are also going to modify man experimentally through physiological and embryological alternations and by the substitution of machines for his various parts, including even the brain. If we want a man without legs for space exploration, we don't have to breed him ; we can just chop them off ; if we want a man with a tail, we will find a way of grafting it on to him.

How would parents like to intervene in the ancient designs of nature for man? Would you like to consult the geneticist on the sex of your offspring? It will be as you wish. Would you like your son to be six feet tall, seven feet, eight feet ? These will be easily handled by us. Even the timeless patterns of growth, maturity and aging will be subjected to our design. We know of no intrinsic limits to the human life-span. How long would you like to live?

Not merely motherhood but the whole concept ot parenthood itself is in for a radical revision. Indeed, the day may soon dawn when it is possible for a child to have more than two biological parents. Dr. Beatrice Mintz, a developmental biologist at the Institute for Cancer Research in Philadelphia, has grown in the laboratory what are coming to be known as multi-mice—baby mice each of which has more than the usual number of parents. Embryos are taken from each of the two pregnant mice. Then these embryos are placed in a laboratory dish and nurtured until they form a single growing mass. This is then implanted in the womb of third female mouse. A baby mouse is born that clearly shares the genetic characteristics of both sets of donors. The result is a multi-mouse born of two pairs of parents. If multi-mouse is here, can multi-man be far behind?

If a couple can actually purchase an embryo from the market, then parenthood becomes a legal and not a biological matter. We shall need in the near future a whole new vocabulary to describe these new kinship ties or rather the lack of them.

Furthermore, if human embryos are offered for sale, can a

commercial corporation buy one? Can it buy ten thousand, a million? Or can it resell them? And if not a commercial concern, how about a non-commercial research laboratory? If we buy and sell living human embryos like any other commodity, are we back to a new form of slavery? To continue to think of the family of the future in conventional terms is to defy all reason. Faced by rapid social change and the staggering implications of the scientific revolution, super-industrial man may be forced to experiment with novel family-forms.[24]

Thus is the entire human race as we know it, threatened with extinction in the near future by irresponsible, delinquent scientists who, like children playing with dynamite, feel accountable to nothing.

In the three short decades between now (1970) and the twenty-first century, millions of ordinary psychologically normal people will face an abrupt collision with the future. Citizens of the world's richest and most technologically advanced nations, many of them will find it increasingly painful to keep pace with the incessant demands for change that characterizes our time. For them, the future will have arrived too soon.

Western society for the past 300 years has been caught up in in a fire-storm of change. This storm, far from abating, now appears to be gathering force. Change sweeps though the highly industrialized countries with waves of ever-accelerating speed and unprecedented impact. For the acceleration of change brought about by rapid technological innovations does not merely buffet industries or nations. It is a concrete force which reaches deep into our personal lives, compels us to act out new roles and confronts us with the danger of a new and powerfully disturbing mass psychological

24. *Future Shock*, op. cit., pp. 199-202, 240-241.

disease—Future Shock.[25]

The big question all thoughtful, intelligent, educated persons throughout the world are asking: How best can the human being—individually and collectively—adapt to this Change? And anthropologists pose the question: How best can traditional non-European societies adapt themselves to the challenge of modern technology and all its consequences? The answer is simple. *The human race cannot adapt!* Unrestricted technological development is opposed to all the instincts inherent in human beings since God created man. Technology cannot triumph in the future unless the biologists, in their diabolical activities, can destroy the human race or transform mankind into living machines.

> We scientists are creating a new society—not merely a changed society. Not merely an extended or enlarged version of our present society—but an entirely new, unique society which never existed before. Unless and until we understand this, we shall destroy ourselves in trying to cope with Tomorrow. There are indisputable signs of a sick social structure, a society that can no longer perform even its most basic functions in accustomed ways. It is a society caught in the agony of revolutionary Change....
>
> Biology is marching irresistably towards the day when the astronaut will not merely be buckled into his space-craft but also become an integral part of it. Our aim is to make the spaceship itself a wholly self-sufficient universe in which algae is grown for food, water recovered from body-waste, air is recycled to purge it of the ammonia entering the atmosphere of the craft from urine. In this totally enclosed, fully regenerative world, the human being becomes an integral part of the

25. *Ibid.*, pp. 9-10

on-going micro-ecological process whirling through the vastness of space. Perhaps it would be simpler to provide life support in the form of machines that plug into the astronaut. He can be fed intravenously a liquid food compactly stored in a remote pressurized tank. Perhaps direct processing of liquid body waste into conversion to water could be accomplished by by a new type of artificial kidney built as part of the spaceship and sleep could be induced electronically. One after the other, the body-functions of the human become interwoven with, dependent on and part of the mechanical functions of the capsule......

In quite a different field of robotology, there is great progress too. Technicians at Disneyland in California have created extremely life-like computer-controlled humanoids capable of moving their arms and legs, grimacing, smiling, glowering, simulating fear, joy, laughter, crying, shouting, screaming and a wide range of other emotions. Built of clear plastic that is almost indistinguishable from the texture of human skin, the robots chase girls, play music, fire pistol-shots, and so closely resemble human forms that visitors routinely shriek with fear, flinch and otherwise react as though they were dealing with real human beings. The purposes to which the robots in Disneyland are put may seem trivial but the technology on which they are based is highly sophisticated. It depends heavily on knowledge acquired from the Space Programme and this knowledge is accumulating rapidly.

There appears to be no reason why scientists cannot go forward from these primitive and trivial robots to build humanoid machines capable of extremely varied behaviour and to make them indistinguishable from humans except by means of elaborate tests. At that point we shall face the novel experience of trying to determine whether the smiling, assured humanoid behind the airline reservation counter is a pretty girl or a carefully-wired robot.[26]

26. *Ibid.*, pp, 186-185, 210-213.

Fortunately, all of this is still in the realm of science-fiction, however this fiction may threaten to become a reality within the next generation. So much for the "advanced" countries. Now what about the so-called "developing" countries? What do the moral, social, economic and political consequences of the technological revolution have to offer the peoples of Asia and Africa?

If we are to measure the degree of modernization achieved by a given system's distance from its original Islamic base, we may pose the question: which of the two variants of modern government—the democratic or the dictatorship—should be considered as more advanced? The two most publicized endeavours of the military dictatorships in the economic field-namely, the agrarian reform and industrialization—may ultimately prove to have much more a social than an economic significance. The social gain in emancipating the masses of peasantry from traditionalism may have been of such magnitude as to overshadow the economic set-back.
Yet always in human affairs, a price has had to be paid for these advances. In the underdeveloped countries, the price has been felt most in the political sector. The erosion of democratic institutions and the centrialization of power in the hands of those who control the means of coercion (*i.e.*, the army, police and the revolutionary militia) have caused the states to fall into a virtually savage era of the lawlessness of the jungle. While in the case of Egypt under Nasser, the military dictatorship has afforded a reasonably long period of enforced political stability, the dictatorships in Syria and Iraq under the Ba'athist Party, have resulted in a never-ending series of coups, counter-coups and purges which have taken a heavy toll by eliminating group after group of the intelligentsia from constructive work for the society and by producing a climate of uncertainty and violence.
Probably more profound has been the penalty paid in the

cultural and psychological sectors. Absolute political power has tended not only to corrupt those who wield it but also to produce attitudes and habits of servility, mutual suspicion, character-twisting hypocrisy and evasion from the ever-tightening web of government control among the subjects of such a system. Although the monarchies in traditional Muslim states suffered for many centuries from such negative features, it nevertheless possessed a number of powerful traditional safeguards which mitigated the rigours of despotism and its harmful psychological effects upon the people. Such safeguards are simply non-existent under the modern dictatorships which are steadily and consistently reducing the area of autonomy enjoyed whether by individuals or organizations be they universities, trade-guilds, unions or religions. The press becomes nationalized ; hence even a slim opportunity for independent opinions to be heard which was available under the monarchies—plus strict censorship—is lost. Teaching of the social sciences in the educational institutions, if permitted at all, becomes converted into Marxist indoctrination. History is rewritten according to the requirements of nationalism to suit the needs of the moment. All this is accompanied by increasing glorification over the mass-media of the irrational official mystique mixed with an assertion of the regime's "scientific" approach to socio-economic problems.[27]

Technological society is conducive to totalitarian dictatorship on the one hand and lawlessness, violence and moral anarchy on the other. If everything must be constantly changing all the time in a growing accelerated pace and nothing at all is regarded worthy of preservation from the past, then logically, without any norms, values or objective ethical standards on which to base social life, it is virtually impossible for any govern-

27. *The Conflict of Traditionalism and Modernism in the Middle East*, edited by Carl Leiden, University of Texas Press, Austin, 1966, pp. 60-62.

ment to function. If the Constitution and law of the country enacted yesterday are regarded as obsolete tomorrow and the rising generation refuses to accept authority of any kind, there can be nothing but total anarchy. Laws, even "secular" law, cannot remain law, if they must change every day. And the military, essential for the country's defence against enemy attack, cannot function without strict authority, discipline and the willingness of the soldiers to make personal sacrifices. When people are preoccupied with entertainment and recreation over the mass-media and obtaining the latest comforts and conveniences technology has to offer, they cannot be expected to accept authority, discipline, self-sacrifice and altruism in the face of enemy attack from without or social conflict and disintegration from within. When a people has reached this advanced stage of decay, no technological miracle can save them.

Science as it developed under Muslim rule was far more humane than the science we know today. Here is an autobiographical except from an eminent Persian physician—Burzuyah—who although originally of the Parsi faith, influenced through his association with the great medical research centre at Jundishapur, Muslim doctors by practicing his healing profession in strict conformity with Islamic ethical ideals:

> My father belonged to the soldier class ; my mother was the daughter of a family of distinguished priests. One of the favours that God gave to me was that I was the favourite child and that I received a better education than my brothers. My parents sent me when I was seven years old to an elemen-

tary school. As soon as I could read and write well, I returned to my parents. Then I decided to study Science. The first branch of Science that attracted me was Medicine. It interested me so much because I knew how excellent it was. The more I learnt, of it, the more I liked it and the more eagerly I studied it. As soon as I had reached such a degree of proficiency in medicine that I could think of diagnosing and treating patients, I began to deliberate within myself, for I observed that there were four things to which men aspire. Which of these ought I to aim at—money, prosperity, fame or a heavenly reward? What decided my choice was the observation that all intelligent, educated people praise medicine and that no religion condemns it. I also used to read in the medical books at Jundisapur that the best doctor is the one who sacrifices his personal gain for the welfare of his patients and seeks only a reward from God in the Hereafter. So I was determined to follow this lead and to aim at no earthly gain lest I be like a merchant who sells for a valueless bauble a ruby by which he might have gained all the riches of the world. I also read in the medical works of the ancients that if a physician aspires to gain through his profession a reward in the Hereafter, he will not lose his share in this world's goods. Thus he resembles a sower who carefully scatters his barley grain in his field and for whom there springs up together with his harvest of barley, all sorts of useful herbs.

So with the hope of reward in the Hereafter, I set out to treat the sick. I exerted myself in the treatment of patients whom I expected to cure. And no less did I strive in those cases where I could not hope to effect a cure. In such cases, I tried at least to make their sufferings more bearable. Whenever I could, I used to attend to my cases in person. When this was not possible, I would write out for them the necessary prescriptions and give them medicines. From no one do I ever demand any fee or other reward. And none of my fellow physicians did I envy who equalled me in skill or surpassed me in fame or fortune if he were lax in his standards

of honesty in word or deed.[28]

Contrast these humane ideals with the callous treatment poor patients can expect to be meted out to them in Lahore's hospitals today.

Great numbers of people in Lahore die without receiving any medical attention. Countless unfortunate patients are too poor to consult general pratitioners. The fees doctors demand are so exhorbitant that only the rich can afford to patronize them. And medicines cost ever so much more than the man in the street is able to pay. There are only four big hospitals in Lahore which always remain overcrowded. It is just not possible for the poor to get into any institution established for the care and treatment of the sick and injured as they have neither the money nor the influence to receive treatment at these hospitals. Even those who manage to gain admittance into one of these places, face additional hardships and sufferings. The medicines doctors prescribe have to be purchased by the patients. As most poor folk do not budget for this emergency, they are not in a position to receive medical treatment of any sort. Food served to poor patients is very bad. Vegetables and meat in the hospital kitchens are not even properly washed or cooked. There is nobody in authority to supervise the kitchens. Poor patients needing blood transfusion in urgent surgery cases, more often than not fail to receive the life-giving plasma. Their relations do not come forward to donate blood for them and hospitals have no adequate stocks to cater to the requirements of all patients. Many desperately ill patients lie outside the hospitals on the grounds with nobody to look after them. Some of them eventually die. It is not always possible to establish their identities ; their relatives do not bother about them.[29]

28. *Science and Civilization in Islam*, Syed Hossein Nasr New American Library, New York, 1968, pp. 189-190.

29. "Many Lahore Patients Die for Want of Medical Aid," *The Pakistan Times*, Lahore, April 22, 1974, p. 3.

This is what modern technological civilization means to the common-man in many "developing" countries.

"Until the West interferred, life on the Asiatic continent was fairly well stabilized except for upheavals growing out of the slow fluctuation of climatic changes. The peoples of Asia had developed ways of life ecologically suited to their natural environment and this brought into being some of the world's greatest civilizations producing religion, art, architecture and literature that we in the West cannot claim to have surpassed. One of the most cogent indications of the soundness of these civilizations is their long duration—far longer than any Western society has been able to survive. It is probable that their power to endure lay largely in the *simplicity of their structure.* If one part were destroyed, the rest lived on unperturbed and slowly re-established itself in the devastated area. But modern Western civilization is so complex that if it becomes sick in any of its members, so interdependent are its parts that it may well perish,"[30] "What happened in 1965 during the catastrophic electricity power-failure in New York which lasted for more than twelve hours? Some switches went wrong and the whole system broke down. Multitudes of people trapped inside elevators underground in the subways, or on the top floors of high-rise buildings were panic-stricken. You couldn't move! You couldn't produce! You couldn't do any work! Now just picture the integrated technological system under which we

30. *The Road to Survival*, op. cit., pp. 212-213.

westerners live. We have an incredibly complicated interdependent organization. Just cut it at a few points (like an Arab oil-embargo) and it's gone! I'm not even talking about the destruction of human life but of the destruction of institutions—a whole civilization! Destruction of human life would follow."[31]

Modern technological civilization conflicts in its aims and ideals not only with Islam and the traditional way of life of the Muslims, but with all the other higher religions of the world and all cultures and civilizations based upon spiritual values. All the higher religions of the world—be it Islam, Judaism, Christianity, Buddhism, Confucianism or even Hinduism have the following traits in common:

(1) All of them are based upon transcendental theological, ethical and social values. The structure of society and its laws are meant to be stable, if not eternal, at least intended to last a very long time. They are all hostile to innovations which upset the moral and social order. Change when it did occur was gradual and limited in scope. None of them ever upheld Change and indefinite material progress as supreme virtues.

(2) All of them preach the ideal of a simple, chaste life and are implacably opposed to luxury, self-indulgence and extravagance.

(3) All of them uphold the sanctity of human life (and even animal life) and the sanctity of the human personality and abhor the perversion of human

31. *The Environment of Change,* Aaron W. Warner, Dean Morse and Thomas Cooney, Columbia University Press, New York, 1969.

nature for destructive purposes.

(4) All of them seek to preserve and strengthen family and kinship ties and oppose sexual delinquency. All of them uphold the ideals of marital faithfulness and filial obligations to preserve the family structure.

(5) All the higher religions of the world seek to maintain harmony and equilibrium between man and nature.

> In a material sense, the assembly-line shaping, packaging and distributing of persons, of life, occurs already. Most people in technologically advanced countries perch unsteadily in mass-produced impermanent dwellings throughout their lives. We are born in hospitals, fed in cafeterias, married in hotels, after terminal care we die in hospitals, are shelved briefly in funeral homes and are finally incinerated. On each of these occasions—and how many others !—efficiency and economy are obtained and individuality and continuity stripped off. If one lives and dies discontinuously and promiscuously in anonymous surroundings, it becomes hard to identify oneself with anything that is meaningful and worthwhile....[32]

The conclusion is therefore inescapable that the wholesale uncritical adoption of modern science and technology, based as it is upon naked atheism and materialism, can serve only those purposes destructive to our heritage, our culture, our society and our faith.

32. *Man Alone* : Alienation in Modern Society, op. cit., p. 184.

IS WESTERN CIVILIZATION THE ROUTE TO HUMAN WELFARE?

Even since President Truman's "Point Four" programme was promulgated in 1949, the "development" and "modernization" of the non-European world has been proclaimed by political and intellectual leaders as the ultimate goal of policy and the supreme good. Countless books, journals and seminars all over the world have dealt with the so-called "modernization" of this or that country, almost without exception, praising this cultural and social upheaval as in the interests for the "progress" of mankind. All traditional values and institutions must, according to this view, be willingly sacrificed at the altar of the goddess of "change" and the faster things change, the better. This dogma of "Progress" first took shape during the so-called "Age of Englightenment" led by Voltaire which considered religion in general and the Christian churches in particular, responsible for all the ills of man. Religion was equated with superstition and mythology, bigotry, fanaticism and tyranny. The world, shorn of religious bigotry, they claimed, would henceforth be freed from the evils of persecution, torture and wars as relics of the barbaric past and all human beings would then live together in a beautiful fratenity. What gave the goddess of Change unchallenged mastery over the world was the theory of mechanical evolutionary progress, first applied to biology by Charles Darwin, to economics by Karl Marx, to

sociology by Herbert Spencer and previous to these, to history by Hegel.

The dogma of evolutionary progress, which justifies the universal supremacy of Western civilization, rests on the following assumptions:

1. the uncritical acceptance of Charles Darwin's theory of evolution that mankind emerged from very lowly animal origins, that when life first appeared on earth, it was of the simplest and lowliest types which over the ages evolved into more and more complex and highly developed creatures at the apex of which stands the human race.
2. that the doctrine of evolutionary progress is equally valid when applied to human society which has emerged from the most primitive level to ever more and more complex and highly developed cultures at the apex of which stands modern Western civilization.
3. therefore, to defy modern Western civilization is tantamount to defying the law of evolution—to rebel against Progress, against the very law of nature itself. The progress from the primitive to ever more highly-advanced civilizations is not only desirable but an inevitable and immutable law of nature. Since every change is an improvement along the road to progress, the newest is always the best and any attempt to defend older or previously established standards means retrogression to a more backward existence.
4. Modern scientific knowledge has rendered all religions based on absolute transcendental values and

divine revolution absolute. A society whose members regulate all aspects of their lives according to a divinely-revealed law equally valid for all times and all places inevitably results in cultural stagnation and backwardness for once the Truth is known, it cannot be changed and without "change" no "progress" is possible. Contemporary thought assumes that religion began with animism, succeeded by polytheism and then evolved into ethical monotheism and finally now, all previous religious beliefs have been superseded by "scientific" materialism which regards the endeavour to improve man's worldly happiness and physical well-being as the only valid purpose of life.

It is obvious to anyone that this materialistic view of life is deadly poison to all religious beliefs without exception. Naturally, with the prevalence of these ideas everywhere, all religions find themselves on the defensive and their influence over their adherents' daily lives in rapid retreat. Because for the majority of people, the religious view has been replaced by a purely worldly emphasis, theological arguments against the fallacy of evolutionary progress would take no effect and nobody would listen. Thus we are compelled by necessity to argue on their own terms and restrict our view to worldly considerations. The question the non-Western world, in its craze to adopt wholesale without discrimination, all things Western as synonymous with "progress", should stop and ponder: Is Western civilization the route to human welfare?

Typical of the intellectual leaders adhering to the dogma of evolutionary progress, the late English author, H. G. Wells wrote shortly after the first World War, his *Outline of History* in which he starts with the creation of the earth and the protozoa and ends with man and then in an extraordinarily interesting and readable style, traces human history from the cave-man through the modern scientific revolution. At the end of the book, despite the catastrophe of the first World War and the eve of the Great Depression, typical of the 19th century materialistic philosophers, H. G. Wells is optimistic and predicts for the future, unlimited opportunities for further human development and progress:

> But if the dangers, confusions, and disasters that crowd upon man these days are enormous beyond the experience of the past, it is because science has brought him such powers as he never had before. And the scientific method of fearless thought, which has given him as yet uncontrollable powers, gives him also the hope of controlling these powers. Man is still only adolescent. His troubles are not the troubles of senility and exhaustion but of increasing and still undisciplined strength. When we look at all history as one process, as we have been doing in this book, we see the steadfast upward struggle of life towards vision and control, then we see their true proportions in the hopes and dangers of the present time. As yet, we are hardly in the earliest dawn of human greatness. But in the beauty of flower and sunset, in the happy and perfect movement of young animals and in the delight of thousands of various landscapes, we have some intimations of what life can do for us and in some of the works of plastic and pictorial art, in some great music, in a few noble buildings and happy gardens, we have an intimation of what the human will can do with material possibilities. We have dreams, we have at present undiscip-

lined but ever-increasing power. Can we doubt that presently our race will more than realize its boldest imaginations, that it will achieve unity and peace, that our children will live in a world made more splendid and lovely than any palace or garden that we know, going on from strength to strength in an ever-widening circle of adventure and achievement? What man has done, the little triumphs of his present state and all this history we have told, form but the prelude to the things that man has yet to do.[1]

The unprecedented horrors of World War II and its catastrophic aftermath shattered this optimism by thinkers in the West who have since then grown increasingly pessimistic and despairing. However, these recent intellectual developments are ignored in the East and backed by strong vested interests of the "Great Powers," its political and intellectual leadership is still gullible to the fallacy of "progress", "development," and "modernization" as the panacea for all problems.

Is the assumption of man's collective progress by means of his material accomplishments justified in the objective light of his historical record? One of the obscure, but significant books which deserves much wider circulation than it now has and convincingly proves the fallacy of this view is *The History of Torture* by Daniel P. Mannix, one of the most comprehensive, concise and gripping studies ever written in a popular style about the record of man's inhumanity. In this work he shows that torture is not the monopoly of the "savages" but rather recent studies in anthropology demonstrate that some of the most "primitive" peoples are also the most

1. *A Short History of the World*, H. G. Wells, Watts & Co., London, 1929, pp. 303-304.

peaceful, gentle and affectionate where war is unknown and unthinkable. Torture as an instrument of punishment, coercion and even in religious rites, has been practiced throughout the world by all of the "highest" and most "developed" civilizations.

> No student of the history of torture should suppose that cruelty and ruthlessness are relics of bygone eras and are now gradually disappearing. In his introduction to Father Antonio Gallonio's *Torture of the Christian Martyrs* (1591), A. R. Allinson says, writing in 1893: "It is sometimes said that torturing quite as barbarous would take place again today if it were possible. I honestly and absolutely disbelieve in the possibility of this. Man has changed. The old tigerish instinct has been conquered and subdued. The thoughts of pain and cruelty are abhorrent to all who live in the great centers of Christianity." Mr. Allinson was completely wrong. The use of torture is a crucial issue in the world today and the techniques employed have become highly developed. Torture is now more prevalent for coercion and punishment than it has been for almost a thousand years. In the conclusion of his excellent book, *Torquemada* (written in 1939) Thomas Hope, after recounting the horrors of the 16th-Century Spanish Inquisition, pointed out that we had now entered an enlightened age. He added that "there can be no more mass-hysteria, no more tortures, no more persecution." The vast majority of educated people would have agreed with Mr. Hope—yet even as he wrote those lines, Hitler and Himmler were preparing for Dachau[2].

Although Daniel Mannix proves that the use of torture has been almost universal throughout the world by every race in every time and locality, it is signifi-

2. *The History of Torture*, Daniel P. Mannix, Dell Publishing Co., New York, 1964, pp. 9, 220-221.

cant that more than three-quarters of the 221 pages of this book, deals with the inhumanity inflicted by Western civilization from Rome, through medieval times to the present. He writes: "Although the Arabs and Turks were famous among the Christian nations for their brutality, they do not seem to have invented any startlingly new tortures. "It is significant that despite the author's prejudices against Islam and the Muslims, he devotes only a page and a half to tortures inflicted under the sway of Islamic civilization. The record of Islamic history proves that so long as Islamic civilization remained in its prime, mass torture and cruelty to the innocent was never given any sanction as an official state institution. Even among the barbaric peoples, torture, except the institution of human sacrifice under the Aztecs for religious puposes, was rarely practiced on a very large scale. The victims of the Melanesian headhunters and cannibals were few indeed compared to the astronomical quantity of humans who perished during the reign of terror in Hitler's and Stalin's concentration camps. Nor are these inhumanities any longer restricted to totalitarian dictatorships. Torture is today regarded as routine treatment of political prisoners by almost every government in this "enlightened" age. The American atrocities in in Viet-Nam and the inhumanities inflicted on the hapless Palestinians by Israel are outstanding examples. The Jews never tire of reminding their listeners of the horrors of *Auschwitz* while at the same time, in Israel, in a former British prison at *Sarafand*, they direct one of the most notorious torture camps in the world today where all manner of physical and

psychological pain are inflicted upon its Arab prisoners along the most "modern," "up-to-date", scientific lines. Independent, non-ideological despotisms like that of Juan Peron, who ruled unchallenged over Argentina as dictator from 1946 to 1955, have earned an international reputation which is just as black:

> Electricity has been the 20th century's most outstanding contribution to the science of torture. One of its most expert practitioners was Commissioner Lombilla, Chief of the Special Section of Police in Argentina under Juan Peron. While I was in Argentina, I heard several descriptions of his technique but the most detailed account has been left by Dr. Alberto Caride. Dr. Caride had had considerable experience with Lombilla's victims; a number of them who survived the questioning had gone to the doctor for treatment. The doctor, however, had never seen Lombilla in action until he was pulled out of bed in the middle of the night by the Special Police and ordered to accompany them to the police station. Dr. Caride was needed to revive a prisoner for additional questioning. When the doctor saw the prisoner, he was foaming blood and his eyeballs rolled aimlessly back and forth. He was in a cell six feet by three feet without windows. Dr. Caride found that he was also suffering from concussion. Lombilla explained that he had used the "little machine" on the prisoner.
>
> "How could he get a concussion from the little machine?" the doctor asked.
>
> "Oh, after the machine, we pricked him over with electric needles," explained Lombilla. "But if you overuse the needles, the muscles contract. To soften him up again, we've been beating him with nightsticks. The jaws always soften first so most of the blows hit his head."
>
> Dr. Caride examined the man's mouth and found that the needles had been run through his gums and tongue. He asked for water.

"That fellow can't drink," Lombilla told him. "We used the electric needles over the mouth of the stomach where it hurts most and a man can't swallow or even take an enema for forty-eight hours after that."

"You know more about this than I do," Dr. Caride said frankly. "I can do nothing for this man. Have you any others?"

Lombilla's other prisoners were in comparatively good shape and the Police Chief showed the doctor around his workshop as if he were very proud of it. The actual torture chamber was a room without windows and with only one strong light in the center of the ceiling like a hospital's operating room.

"First we strip a man naked and whip him through the corridors to open his pores," Lombilla explained. "Then we strap him to a table under the light and start with the needles. Afterwards we wrap him in wet clothes to intensify the effect of the current and use the little machine on various parts of his body twisting the wires around his members as tightly as possible. If that doesn't work, he is taken off the table and his head is stuck in a bucket of water. He is forced to swallow the water and then beaten over the belly with wooden paddles until he vomits it up again. It works best in ice water because the sudden shock causes him to gasp and swallow more water than he would ordinarily. I learned that trick from President Morinigo's Police Chief in Paraguay. I was sent to Paraguay to take a course in questioning prisoners from him. He's a brilliant man who has devoted his life to this sort of thing."

As Dr. Caride departed, Lombilla remarked; "I know you won't say anything because otherwise you'll be in here yourself. We'll simply give out a notice to the press that you were hit by a car while crossing the street."

Dr. Caride said nothing until he managed to reach the United States.[3]

3. *Ibid.*, pp. 194-196.

Western civilization's detrimental effects on human welfare are not restricted to its unprecedented horrors of warfare and the coercive terror of totalitarian regimes. Even in the most liberal, enlightened democracies, the entire organization of society, dominated by modern technology, leads to the degradation of the human mind and spirit. The effects of the Industrial Revolution was to reshape the human community along entirely regimented and mechanistic lines, as much in the democratic West as the communist East.

In modern times "alienation" has been used by philosophers, psychologists, and sociologists to refer to an extraordinary variety of psycho-social disorders, including the loss of self, anxiety states, anomie, despair, depersonalization, rootlessness, apathy, social disorganization, loneliness, atomization, powerlessness, meaninglessness, isolation, pessimism and loss of beliefs or values. Time was, and it was all time upto 200 years ago, when the whole of life went forward in the family—in a circle of loved, familiar faces, known and fonded objects, all to human size. That time has gone forever. It makes us very different from our ancestors, different chiefly because of the technological revolution with its transformation of working conditions, the communities in which men live, the whole complex social order which governs our lives. What happened, however, was not just a revolution in techniques and controls but an accompanying change in human personality or character and it is this revolution which must be understood if we are to determine whether alienation today differs in form and in degree from the miseries of which earlier man complained.

With the Renaissance, emerged the modern individual as we know him now. The crucial history of the modern description is a change in emphasis which enabled us to think of the "individual" as a kind of absolute without immediate reference to the group of which he was a member. The tremendous

growth of mechanical power since the 18th century—first steam, then electricity and now nuclear power, made possible a great increase in wealth, leisure, comfort, convenience and efficiency. Within the range of machine-guided work and within the range of modern life so far as it is guided by the machine process, the course of things is governed mechanically, impersonally and the resultant discipline is a discipline in the handling of impersonal facts for mechanical effect. Most directly affected are the men who work with machines. Unlike the tools of workmanship which at every given moment in the work process remain the servants of the hand, the machines demand that the labourer serve them, that he adjust the natural rhythm of his body to their mechanical movement. The clock rather than the engine has become the foundation of the modern industrial system, for once we were regulated by mechanical non-human time, an impersonal new discipline was imposed on men. Today our lives are increasingly regulated by machines which set standards of performance and product, telling us when to start working, when to stop, what to do and how to do it, and the measure of our submission to mechanical controls is that we are largely unconscious of their influence. But of their influence there can be no doubt.

For man's labour to be treated as a commodity, a brutal operation was required—the "freeing" of labour from the traditional bonds of craft, family and community. When labour became a mechanically regulated commodity, man lost part of himself. As Karl Marx put it, "The industrial worker having lost control over both the conditions of his labour and the fruit of his labour, became alienated from himself. Increasing division of labour, greater mechanization, the growth of giant industrial and financial enterprises, these are the agents of our economic power and also of individual powerlessness.' For evidence, we need only look at men on the job. They must work but how and for what ? For millions of men and women labour in large-scale enterprises where work is monotonous and repetitious and where the

decreasing need for skilled workers and an increasing division of labour place both the processes and the products of work far beyond their control. Keen observers of factory life have made it abundantly clear that few workers are happy in their jobs; they feel trapped and degraded by their working conditions, that they have a powerful desire to escape from the factory and what drives them on is the incessant demands of our consumption economy. But far from escaping, growing numbers of industrial workers and their families are forced to take on additional jobs in order to keep up with the rising cost of living. The result has been a serious fall in morale. Continued dissatisfaction multiplies. It is reflected in restriction of output, wildcat strikes, outright sabotage and perhaps most common, feelings of detachment from the entire work process. There is a good deal of chaos in modern labour markets, chaos intrinsic to urban-industrial society. Rapid technological change dilutes old skills. makes others obsolete and creates a demand for new ones. A related decentralization of industry displaces millions, creating the paradox of depressed areas in prosperous economies, recurrent crises such as wars, depressions, recessions, coupled with the acceleration of fad and fashion in consumption, add a note of unpredicability to the whole.

As the age of automation approaches, promising untold wealth and leisure, the forces separating men from the means and ends of work will inevitably grow stronger. By the perfection of the computer, man will become completely alienated from his world and reduced to nothingness. The kingdom and the power and the glory now belong to the machine. The strategy of planned obsolescence, by which things are made to wear out quickly and then be replaced, may stimulate the economy but it can hardly be said to serve human needs. In short, working chiefly to consume, consuming to achieve status, accumulating things which have no meaning, wasting on a gigantic scale—these are the conditions under which we live. The result is a wasteland of junk and of human aspirations.

Work has declined as a central activity. Instead of being closely integrated with work as he was in the past, the pursuit of leisure has become a desperate escape from work which is increasingly meaningless. But leisure has also become meaningless, a packaged mass activity, its values provided by the entertainment industry. Work is now increasingly separated from family life ; fathers disappear during the day leaving children to grow up chiefly with their mothers unless the mothers themselves are at work as increasing numbers of them are. The "nuclear family" predominates, that is the small core of two parents and their childern. High divorce rates in countries such as the United States are only the most dramatic evidence of the many serious strains to which the new small family is exposed. Most affected by the breakdown of the extended family or kinship group, however, are the aged. In North America and Western Europe a growing army of the aged finds itself increasingly cut off from family life and from meaningful pursuits. A recent American survey shows that the overwhelming majority of our citizens are opposed to having older persons live with their children. As these trends continue, the prolongation of life, early retirement, breakdown of the extended family—the aged become outcasts in a society like ours that places its supreme emphasis upon youth and its energies. Separate housing, even separate cities, this is the lot of our elderly citizens. In their twilight world there is only fleeting contact with the community.[4]

The mechanical modes of production are inimical to man's welfare in the sense that they render his work meaningless. In the past, workers, particularly skilled craftsmen and artisans, derived intense emotional satisfaction from their skilled work, entirely apart from the material rewards it brought. Today the industrial worker can be motivated to work only for his wages—

4. *Man Alone :* Alienation in Modern Society, edited by Eric and Mary Josephson, Dell Publishing Co., New York, 1962, pp. 12-32 (abridged).

that is, money is his sole incentive. The factory worker, as a member of his labour-union demands shorter and shorter hours at more and more pay. In fact, the modern factory worker does not want to work at all; he works only to the extent that he is coerced by economic necessity. Neither is the factory worker in the least interested in the quality of his work. He wants only the highest wages he can demand with the least exertion. Thus, industrialization, regarded by the political leadership of the poor countries as the panacea for all economic problems, creates many more difficulties than it solves.

In contrast, in the pre-industrialized age, the traditional man was able to take great pride in his work and derive intense pleasure and satisfaction in a job well-done, quite apart from the material recompense.

In traditional Islamic civilization, the absence of mass-production and of the factory-system and the corresponding prevalence of individual work for individual use, meant a greater reliance on individual skill and dexterity, on the ability and talent of the individual artisan to plan and execute a piece of work in accordance with the requirements of the highly developed taste of individual customers. The execution of a piece of work, whether it be a shoe, a chair, a waterpipe, a brass tray, a lamp, a camel litter, a basket or an earthernware jug from its inception to its completion gave the artistan a deep sense of satisfaction and an interest in his work sorely missed by the Western factory worker who for eight solid hours a day is tied to his place along the assembly line repeating in endless monotony one single movement, the significance of which in relation to the finished product he is, as a rule, unable to recognize. While in the West, a worker is thus

frequently reduced to a living machine, in the Muslim East, most of the artisans were actually artists whose esthetic judgment played an important role in their work.
Esthetic enjoyment has been made available to the masses in the West only in a highly mechanized, mass-produced and standardized form. In the West, the products of visual and vocal arts have been regulated to the role of recreational agents to be enjoyed in the few hours of rest and leisure. During the daily seven to nine hours of work, commuting to and from work and on the job, any esthetic flavour is absent and the twin stars of efficiency and comfort rule. In traditional Islamic civilizations, all this was vastly different. Almost every branch of work was permeated with esthetic considerations. A Damascene blade had to be not only sharp and resilient but also beautiful in form, finish and proportion. The beauty of objects everywhere intruded into or complimented their practicality and utility. Art was called in to embellish everything. The richer the man, the more time he spent at the enjoyment and practice of art. But it was significant that the poor as well—the great masses of simple people—lived a life in which esthetics played a considerable role. Esthetics were thus an integral part of everyday life to an extent quite unknown in Western civilization.[5]

These emotional satisfactions, namely a man taking pride and pleasure in his work, are denied to modern man. Since the factory worker will produce only when coerced, ruthlessness on the part of those in power must frequently be resorted to in order to compel the unwilling worker to increase efficiency and slackened production. An outstanding example of coercion used as a whip to increase national

5 *Israel Between East and West:* A Study in Human Relations, Rephael Patai, Greenwood Publishing Corporation, Westport Connecticut, 1953, pp. 38 47-48.

production was in the Soviet Union during the industrialization drive under Stalin. Since work is central to the normal man's life, the effects of mechanization along contemporary lines are disastrous.

It would have been unthinkable for the traditional craftsman or artisan to go on strike for higher wages for work was an integral part of his life which gave meaning to his existence. The never-ending strikes for higher and higher wages for less and less work will eventually cripple the entire fabric of modern society and when angry, bitter, and frustrated factory workers on a large scale refuse to do their work properly, the whole edifice will collapse. This phenomenon is not peculiar to our times. In ancient Rome, whose society and culture were as thoroughly secular and materialistic, the same thing happened.

> To encourage industry in her various satellite nations, Rome attempted a policy of unrestricted trade but the Roman workingman was unable to compete with the cheap foreign labor and demanded high tariffs. When the tariffs were passed, the satellite nations were unable to sell their goods for money. To break the deadlock, the government was finally forced to subsidize the Roman working class to make up the difference between their "real" wages (the actual value of what they were producing) and the wages required to keep up their relatively high standard of living. As a result, thousands of workmen lived on this subsidy and did nothing whatsoever, sacrificing their standard of living for a life of ease. And the Roman freeman would rather have his dole and circus than work for a living.[6]

6. *Those About to Die*: The Roman Games, Daniel P. Mannix, Ballantine Books Inc., New York, 1958, pp. 6-7.

The most striking characteristic of modernization is the urbanization of society. To be sure, urbanization is not new. All historic civilizations that we know of depended on the development and prosperity of the city. What is new is the vast scale in which the urbanization of the world is taking place where the urban population increases much more rapidly than the facilities of the city can accommodate them. This causes incurable restlessness, discontent, festering slums, delinquency and crime with which even the most efficient police force cannot cope. Modern urbanization is proceeding so quickly that it has completely upset the age-old balance and harmony between city and countryside. The modern city, far more than its ancient predecessor, creates a highly artificial life which entirely excludes the natural environment from the city-dweller. This exclusion of nature from the daily life of urban man makes for artificial, false, trivial values and ultimately renders human life hollow and meaningless.

Urban culture therefore has produced a highly distinctive type of human being. The city is by definition a conglomeration of strangers and urban life, like the typical situation of the stranger, a peculiar combination of closeness and distance. People share space, at times even very intimately and crowdedly but they are nevertheless distant from each other in their personal lives. They relate to each other in peculiar ways —with "objectivity", that is, abstractly as types rather than as individuals and often with mutual suspicion. The alienation amidst neighbors exists on the sociological level of urbanism as a way of life. The city is above all, a dynamic phenomenon. It contains a large variety of contending groups and forces and it is a situation of continuous change. The rate

of change is directly proportional to the degree of urbanization. The city is the realm of innovations and rapid transformations of all kinds. It is also the realm of fashion, that is, of the quick succession of cultural styles. Urban culture puts a high premium on being "with it" and of knowing what is "in" and what is "out" This absorption with fashion and change in the modern city is principally a consequence of modern mass communications. The modern media of mass communication ensure that something new is rapidly and almost universally transmitted through all or most strata of the urban population as well as from one city to another and to the countryside. This has the effect of accelerating and standardizing the cycles of "fashion", innovating ideas and patterns of conduct as well as new commodities and services which are available to everybody. And since most people are exposed to the same media of communication, all diffusible items—and this includes ideas and behaviour as well as material goods—tend toward a high degree of sameness. The advent of non-literary means of mass communication has removed the limited impact of the older means which were dependent upon literacy. In underdeveloped societies today, where the large majority of the population is illiterate, radio and film have become crucially important vehicles of westernization and at the same time, of the diffusion of urban culture. Urban culture is characterized by and indeed is completely dependent upon the supremacy of modern technology. The contemporary urbanite lives every day in a highly complex environment shaped and maintained by modern science and technology. Urban culture is the culture of modernity. What happens in modern cities is what defines the fate of modernizing societies. Urbanization equals modernization and since modernization means in a fundamental way the diffusion and adaptation of western patterns of society and culture, urbanization today equals westernization.[7]

7. *Societies in Change*, Brigitte Berger, Basic Books Inc., New York, 1971, pp. 168-169, 174.

Every government in the "underdeveloped" countries is frantically trying to modernize, taking America as the model. Modernization is regarded as the panacea, the magic wand that will abolish disease, poverty and ignorance and create a better, richer life for the masses. That is the propaganda but what is the truth? Is Western civilization conducive to the human welfare in the so-called "Third World"? Here are the results of modern urbanization in India:

> Perhaps a glimpse of the kinds of people found walking the streets in the cities of India might be helpful. Picture the children, many of them bone-thin, shoeless, ragged, unwashed, sometimes even unwanted and often given the responsibility of overseeing their younger siblings while their fathers and mothers are desperately striving to make their way in the new urban society. Thrown into a society which is unreal to them and which they have had little experience, they often develop a kind of amoral stance, fearless except of the police and highly unresponsive to their parents who are not only from another generation but also non-urban in experience as compared to their children. Or take a look at the single young people who predominate among migrants to the urban area ; they lack ties with with the local society. They are likely to show a pallor from too little sleep under too poor conditions after too hard work at too low pay. They have reached the urban area from countless points of origin after having paid their pittance for a bone-shaking ride on a produce truck. We see them endlessly walking or squatting in a corner, nibbling on their sparse portions of daily fare. The few aged are sitting stupefied in the sun, their mouths dripping betel juice through toothless smiles or snatches of conversation. They are rejects in authority that has been stripped away from them by urban ways. Their sagging flesh and hollow eyes give clues not only to their present physical condition but also to the erosion of morale induced by their

urban status.[8]

Those adherents of the policy of westernization will insist that this human degradation is the necessary price of a "society in transition." But if that society must be in a never-ending process of transition because everything must be changing all the time, there can be no end to it and thus no solution for the problems it creates. People in the so-called "developing" countries should ask those responsible for their "modernizing" if this can be expected to produce any significant improvement in their lot within the foreseeable future?

> One of the thorniest problems of rapidly growing urban areas is shelter. Like employment shortages, housing has significant economic, social and political ramifications. The highly visible implications of inadequate housing are apparent even to the most hardened visitor to the newly developing countries. There exists under these circumstances, a housing deficit of astonishing proportions: doubtless underestimated and progressively greater as a result of the vastly increased in-migration of population and the overuse of existing housing supply which accelerates its deterioration and removal from use. The deficit is almost unbelievable, further accentuated by chronic overcrowding and the low level of repair that characterizes much urban housing and the housing destruction in residential areas incidental to the building of modern central business districts and government projects. Furthermore, in almost every country in the world today, it is generally impossible to interest private enterprise in supplying housing for low-income people The major responsibility for such housing thus becomes that of the Government which is already burdened

8. *Urbanization in Newly Develo·ing Countries*, Gerald Breese, Princeton University Press, Englewood Cliffs, New Jersey, 1966, pp. 73-74.

with other crucial problems for priority of funds, staff and execution. The rate of growth of the housing shortage is so great that it seems inconceivable that any of the underdeveloped countries can ever hope to catch up with the demand. The prime evidence of massive housing deficits in urban India is the *bustee*. These *Kachha*, as distinct from *Pukka*, or makeshift structures seem to appear overnight to become the abode of hundreds of thousands of squatters. Most commonly one-room size, they produce very high densities of population in areas totally lacking in amenities. Municipal officials make futile efforts aimed at their elimination and control, only to see their phoenix-like reappearance. Because of the housing shortage, they are ineradicable and continue to impede all efforts towards rational economic development.[9]

As a result of modern urbanization in places like India, there are millions of people who are absolutely shelterless but merely sleep on the street pavements wherever they happen to be. In Calcutta, where the problem of housing is most acute, over a million people are homeless. To provide even the lowest-cost housing for them, it would be necessary to build another city. Since the resources for this are lacking and the population mounts at astronomical rates, this is impossible.

Another problem inseparable from the adoption of western capitalism which frustrates any efforts towards raising the common people's living standards is inflation. Inflation, resulting in the acclerating sharp, rapid, indefinite rise of prices in essential commodities is experienced all over the world today but the greatest burden of of inflation falls on the people in the poor countries where the cost of living is increasing so fast

9. *Ibid.*, pp. 67-68, 125-126.

that increase in wages cannot possibly keep pace with the never-ending price-hikes. Therefore money is rapidly losing its value and the standard of living in poor countries like India, Pakistan and Bengladesh is declining to starvation levels.

During the decade between 1950-1960, there was loud propaganda about the benefits of technical assistance and economic development in the poor countries as the supreme goal of Government policy, so much so that the 1960's was inaugurated by the United Nations as the "Development Decade." Implementation of "Development", which is synonymous with the wholesale adoption of Western culture and values, was expected two decades ago to abolish or at least greatly ameliorate the poverty of the people in the poor countries. But since 1970 when it became clear, even to its most ardent exponents, that the "Development Decade" was a total failure, nobody any longer believes that the masses of Asia, Africa and Latin America can expect to attain a level of material welfare comparable to that enjoyed in North America and Europe in the foreseeable future. The aim to-day of the rulers in poor countries is no longer to make any serious attempt to ameliorate poverty but now the best that can be hoped for is to keep a bad situation from becoming worse. Despite all economic development and technical assistance programmes, the gap between the rich and poor countries is widening. In 1945, the annual income of the average American was 20 times that of the average citizen of India; by 1960, it was 40 times greater.*

**Great Ages of Man : Twentieth Century*, Joel Colton and the Editors of *Life*, Time Inc., 1968, p. 143.

The hope of ameliorating poverty on a mass scale in the "developing" countries becomes still dimmer in view of social unrest and upheavals faced by the affluent West itself. One of the most acute social problems faced by the West, which is exported to the East through "development," is the disintegration of the family.

> The self-sufficiency of the family in modern industrialized areas, has decreased both materially and culturally. Not only does the family no longer produce the material goods it needs but it can no longer take care of most of its cultural needs either; both education and entertainment become the domain of specialized agencies outside the family. The members of the family therefore tend to disperse not only during working hours but in their leisure time as well. This dispersion of family energy and orientation is related also to women entering the labour force in large numbers. Their status and self-image changes as economic independence becomes a real possibility for them and undermines their ancient subordination to the male. The new independence and status of the woman is an aspect of our ideology of "Individualism" in accordance with which marriage has become understood as a locale for individual satisfactions and fulfilment; the related idea that women as well as men have sexual needs and sexual rights has become an important factor in the steady liberalization of sexual morality and mores. Marriage has become basically a civil contract opening the door ever more widely to family instability as marked by the steady increase in divorce in Western societies.
>
> The industrial revolution furthered the process we have already described of the disintegration of the family by removing education from its jurisdiction and making it an autonomous specialized government institution. As a longer period of life was taken over by education, the family began to lose control over its children. This created a new social reality—"the age of youth" as the period between childhood and

adulthood steadily grew and is still growing. The general notion today is that society (that is, the State) must protect childhood and a great array of laws and special agencies have sprung up with this function. An unintended consequence of this "protection" however, has been the separation of the child from meaningful social participation. The child's life as well as the youth's have become in essence, periods of waiting and anticipation that produce obvious psychological strains. Generally, the industrial revolution has led to a fluidity and instability of all family patterns. Criteria for marriage, for sexual practice, for child rearing, for dealing with older people all have become subjected to constant change and consequently to fashion and uncertainty. The family, shrunk in both size and function, has become the "nuclear family" a place above all, else, for the fulfilment of its younger members. The problem this causes older people and for the grandparent in particular, further intensified by the lengthening of life expectancy in modern society cannot be discussed here. Western patterns now constitute a world-wide trend. As we have seen, industrialization everywhere tends to disrupt traditional forms of social life. The family patterns of modernizing societies and of advanced industrial societies are converging towards Western patterns despite differences in historical background.[10]

From prehistoric times to the present, the family has been the foundation of society. No civilization can long endure when kinship ties are undermined. Despite many efforts to the contrary, as witnessed in Sparta in ancient times and the Soviet Union and Communist China recently, to have the rearing of children take place in State-run institutions, no satisfactory substitute for the family has yet been found.

10. *Societies in Change*, op. cit., pp. 187-189.

The entire organization of modern civilization is geared to weaken the family structure as far as possible with catastrophic effects on mental, emotional and spiritual health. The individual, devoid of family ties, responsibilities and obligations, cannot form meaningful, enduring human relationships. The result is social disintegration and ultimately, collective suicide. Contrast the social structures of the contemporary West with the strong family ties prevalent until recently, in the Muslim East.

In the traditional Islamic society the family consisted of as a rule the parents—that is, husband and wife or wives, their unmarried daughters, their unmarried and married sons as well as the wives and children of the latter. Sometimes it included also married grandsons and their wives and children and a few lateral relatives of the oldest male member of the family. All these resided together under one single roof. Thus, while in modern Western society, the typical family is the nuclear family, in traditional Islamic civilization, the typical family was an extended family, usually including the members of three generations in the male line. Economically, too, the extended family was the basic unit of the Muslim East. Whether the means of livelihood were derived from agricultural activities or from other occupations, whether the earners of the family worked jointly or each at his separate work place, the rule was that the earnings were pooled and the expenses of the household were defrayed from a common purse. The women, if their husbands work land they own on rent, may help in the fields; otherwise their place was in the home and their main task was to make the meagre earnings of the men go a long way by working hard and economizing tightly, sharing the household chores or taking turns in performing them.

The achievement of a status of independence and self-determination came as late in the life of a son as of a daughter. He

was married when his father decided and after marriage, he continued to live within the extended family of which his father was either the head or a senior member. Age was an asset in the Muslim East and the older one became the smaller the number of members in the extended family older than himself; and the greater the number younger than he, the more he grew in esteem, the more weight his opinion carried and the freer he was to live according to his choice.

In the West, kinship groups larger than the immediate family play at best a very insignificant role. Grandparents, uncles, aunts and cousins will in most cases be practically strangers to one another and a large family group of distant relatives will meet only at weddings or funerals. Individuals in modern Western society usually belong to a considerable number of groups based on cultural economic and political interests—such as political parties, labour unions, corporations, clubs, etc., and the participation in such groups cuts across family ties and frequently makes for a weakening of them.

In the Muslim East, preferred marriage being between cousins, or failing this, between more removed relatives, within a few generations all the families in such a village became closely related to one another and came to regard themselves as branches of a single big family group. The individual was a member of larger social unit not in his individual capacity but as a part of his own family. Participation in large social groups never cut across family ties.[11]

One of the most obnoxious by-products of the craze for continuous social change is the "Generation Gap." The present-day contempt for and rebellion by the younger against the older generation shatters the family to pieces. The independence of the younger generation from their parents makes people disinclined to want to bear the trials and hardships of raising children

11. *Israel Between East and West*, op. cit., pp. 51-55 (Abridged).

who are sure to rebel against them and then take off from home as soon as they attain puberty. One of the differences between human beings and animals is that in the former, since prehistoric times to the present in all cultures, a close parent-child relationship continues for life. Among animals and birds, the relationship of the young with the parent is completely severed as soon as the young can take care of themselves. Once the young bird flies away from the nest, it no longer recognizes it parents. The same is becoming true of the parent-child relationship in modern Western civilization.

"Youth" is not a universal social reality but a concept created in Western history by specific and largely economic developments. In the world of today, it has emerged as a distinct subculture with amazing cross-national diffusion composed of young people in the adolescent years between childhood and adulthood who have banded together. The phenomenon, commonly called "youth culture", has been intensively studied in America but much material is also available about its manifestations in other countries. A number of factors have created this artificial phenomenon. Most important, probably, is the length of the educative process in modern industrial societies. During his entire adolesence, the individual is economically dependent. In other words, in this period of life, society allows the individual no responsible role. At the same time, however, the individual is both biologically and psychologically an adult; indeed, the age of biological maturation—puberty—has been decreasing over the last half century. Puberty in both sexes now takes place two to three years earlier than fifty or sixty years ago. It can readily be seen that such an unfortunate juxtaposition of social and biological facts will engender great pressures on the individual. The age of youth is above all, an age of psychological turmoil.

In an affluent society, even the economically dependent children have money to spend. Business is aware of this fact; advertising and the mass media generally have taken an interest in young people, that is, the "youth market." Idiosyncrate styles of dress, cosmetics, automobiles, drinks and other commodities are advertised as appropriate for youth as are styles of entertainment, entailing consumption of goods or services. The whole phenomenon of youth culture, especially in America and recently, in Western Europe, has the synthetic character invented of airy nothing by the mass media for commercial reasons. Most of the social interaction of young people today takes place in age-segregated groups. The peer group, the community of those of the same age, is the focus of the individual from an early age and the family is ill-equipped to provide a counterfocus. The social and economic bases of these are reinforced by psychological and ideological factors and their consequent subjection to shifting fashions in educational philosophy. Also, the parents' own orientation towards mobility serves to estrange them from their children. The parents' intention may be to educate the children to get further ahead but necessarily this directs the children not to identify with the patterns of the parents and not to aspire to their occupation and position so that many quarrels between parents and children ensue.[12]

The "generation gap", fostered by the never-ending technological, social and moral upheavals of Western civilization, is certainly not conducive to human welfare. The cleavage between generations and the hatred of the young for the old leads to social strife, disintegration and ultimately, collapse. The disloyalty of children to parents is a source of much heartbreak and grief for both the young and the old who, devoid of family ties, feel betrayed, isolated, lonely and lost.

12. *Societies In Change*, op. cit., pp. 201-203 (abridged).

In traditional civilizations, the importance of filial piety was recognized as essential for the emotional health of the individual and the integration of society. All the higher religions, and especially Islam, place great emphasis on the necessity to preserve at all cost, the sanctity of family life and the ties between the older and younger generations. The Quran commands children when grown to respect their parents and the Holy Prophet Muhammad said that he is not one of us (*i.e.*, a Muslim), who does not have affection for his young and respect for the old. This is not precept only but was effectively implemented throughout history in Islamic civilization.

> The concept of filial piety equally influenced the politeness of the Arab. Respect, especially of the old, was rooted in the regard that children owe their parents. The Arab believed that obedience to his parents was a sacred duty and disobedience to them was considered a religious sin. A person's failures, misfortunes, and physical afflictions were often thought to be the results of neglecting the fulfilment of filial obligations. Children, even when grown up and married, manifested profound and praiseworthy respect for their parents. The awe felt towards the older members of the family and particular, the father, was revealed by definite outward marks. Children rose when the father came into a room. They scarcely ever sat, crossed legs, smoked or drank in his presence. Nor did they start a conversation before him or carry on an argument with him. They faced him with humility and utter obedience. Usually they did not take leave in his presence without first asking his permission. The young greeted their parents by kissing their hands. In case either parent lost his temper, the child did not answer back nor did he raise his hand if beaten. Other members of the family, according to age, relationship and station in the familial hierarchy, were similarly treated by the

young. From filial piety, morever, derived, the great deference shown by the young towards those advanced in age.[13]

The weakening of the family and the destruction of family ties by modern Western civilization has led to the degradation of all human relationships.

Modern man lives in widely descrepant social milieu and in only a few of them does he have human relationships that are of great importance to him; that are with the kind of people who are significant to him; most of his human relationships are limited, pragmatic and of low emotional intensity. In a peasant community, on the other hand, the individual is highly interested in almost everyone he contacts in the community; this does not at all mean that he likes everyone which he rarely does but everyone is "significant" in his own life. People in other words, in traditional cultures, live with and experience each other as totalities. In a modern city, however, the individual relates only to a few people in this way. Most of the people he has to deal with at work, while travelling, in his neighbourhood, he is interested in to only a very limited degree. The individual must play highly divergent roles in various social situations and this inevitably introduces differentiation into his personality. He is as well as acts a different person from moment to moment. Personality is a thing variegated, flexible and of utmost importance, prone to change. Sometimes, to be sure, this pluralistic socialization presents the child with problems and conflicts but it teaches him from an early age that he can and perhaps must be a different person as his situation and environment changes. And of course, unless he learns this, his chances of getting ahead in modern society suffers greatly. A consequence of such a psyche is a permanent crisis. Pre-modern man for better or worse was what he was supposed to be and he knew it. Everyone in the

13. *The Temperament and Character of the Arabs*, Sania Hamady, Twayne, Publishers, New York, 1960, pp. 76-77.

society around him confirmed his identity which therefore was stable. In the modern world, the individual's image of himself becomes ambiguous, tenuous, shifting. He simply can no longer be sure just who he really is. In concrete terms, one must constantly be on the alert to make sure that one is always acting in harmony with the social signals that are forever changing. Thus a very high level of deliberate awareness of being always "with it" is required in modern social life. Mobility, is, as we see here, the highly developed pattern of movement from one job to another, from one place of residence to another; from one city to another, from one class position to another. To the modernized individual, moving must not only hold the promise of material reward and added prestige, but in spite of cost and labour, it should be "exciting." The chance to meet new friends, the known but as yet untried amenities in the distant city, together with the exhilaration of leaving behind the frustrations and jealousies of office, clique and neighbourhood, help make moving more than tolerable. Modernized men or women have few bonds that cannot be broken at the promise of a "promotion." They have been prepared for this from infancy.

The insecurity caused by role segmentation is compounded by the fact that most urban relationships are highly anonymous and impersonal and necessarily so. The modern city is a society of strangers who in passing, brush against each other lightly. Most urban social relationships take place in groups or situations with which the individual has no deep or abiding ties. Understandably then, urban life is always threatened with anomie—a state of feeling lost, without secure human ties and without stable norms. The city is experienced as above all, a faceless crowd, potentially hostile, generally indifferent. This is the psychological dynamic of modern society.[14]

This crucial result of modern life is certainly not conducive to human happiness as the mental hospitals,

14. *Societies in Change*, op. cit., pp. 223-226, 262, 267.

filled to capacity with deranged patients and the rates of suicide in America and Europe will attest. Lack of permanent human ties and absence of stable standards of conduct and behaviour are not compatible with mental health.

> What aspects of schizophrenia are easy to recognize and important to note so that people without technical training can distinguish it from other disturbances? There are several telltale areas in which untreated schizophrenia can be recognized easily....The untreated schizophrenic acts as if he is entirely selfish and unable to love or even be fond of a dog, let alone a human being. The mark of a sound and mature personality is caring for other people, being able to love others. The normal person growing up comes to recognize his own mortality and imperfections. One real solution to the stress and other trials of life is the formation of intense emotional relationships usually with one's family or friends in which one comes to care as much for others as for one's self. This brings enrichment of life with warmth, closeness and mutual good deeds which can be achieved in no other way. The untreated schizophrenic is hampered in his capacity for forming such close relationships. Attempts to elicit feelings of friendship with the schizophrenic are met with indifference, contempt or hostility. Dealings, with others are strictly on an even-exchange basis, often times bizarre in nature.[15]

The quote above, of course, is referring to the individual patient. What is significant in present-day life is that schizophrenia is no longer limited to isolated individuals but the entire society has become contaminated with same malady which manifests itself

15. *The Schizophrenias—Yours and Mine*, prepared by the Professional Committee of the Schizophrenic Foundation of New Jersey, Pyramid Books, New York, 1970, pp, 151-153 (abridged).

wherever modernization and. urbanization are taking place.

Is Western civilization conducive to human welfare from an intellectual standpoint? One of its proudest boasts is its system of universal, compulsory education. The question is, what kind of education? In western-type schools, colleges and universities, one finds no love of knowledge for its own sake. Western colleges and universities have become immense degree factories. Students aspire to a degree not for competence in their chosen field but merely for social and economic advantages. In view of this totally materialistic view, the whole Western system of education is breaking down. Schools, colleges and universities have become so corrupt, especially in India and Pakistan, that they have almost ceased to function as centres of learning. In a society where money means everything, it can buy a degree, or a bribe to intimidate the examiners to give a failing student passing grades. Cheating on examinations is very widespread. Many athletic heroes have gained admission to colleges and universities illegally. This corruption will continue in education so long as the materialistic outlook prevails. Yet the Western ideals of education continue to be blindly copied all "developing" countries as the panacea for illiteracy and ignorance.

The roots of the American educational system may be found in Europe during the period of the Protestant Reformation. The then new elite was quick to realize that the process of education moulded the minds of the rising generations and equally quick to insure that the orientation of their educational system was secular in nature rather than religious. The

process of preventing educators from influencing the younger generations to assume moral responsibilities can be traced at least that far back and today the tendency of educational institutions in the West to educate with a strictly secular educational orientation can be seen in recent American legal decisions to prohibit the teaching or the practice of any religious material in the public schools. From the standpoint of the student, or potential student, this tendency to restrict education to a purely materialist orientation is insurmountable within the confines of the educational system. The orientation of the educational system towards mere provision of the tools of social adaptability (livelihood seeking) reduces the educational process to essentially a step process. The desired product of American education:

(*a*) must be a "productive citizen." He must possess the tools, technical and intellectual, to function well as a part of the economic system and make an economical contribution to it. Modern technological society requires highly skilled and literate populations essential to man the machinery required for the efficient operation of a mechanistic society. This requires universal literacy as a prerequisite to learning the technological trades of the society.

(*b*) He must be competitive. He must have the desire and orientation of bettering his peers, of excelling in some aspect of activity. His desire to win and to compete acts as an additional barrier to influence by others. He is, in short, resistant to further education once he leaves school. This egocentric attitude is abhorrent to the Islamic ideals of education.

(*c*) He must be ethnocentric in the extreme, regarding all other societies and cultures as in some way inferior by comparison to his own.

(*d*) Social standards of honesty and integrity are nearly non-existent and in any case, not suited for political function ing as done by American society. Thus the school is an arena for the systematic disentanglement of the individual

from such values. This is accomplished by the encouragement of those situations where dishonesty on the part of a student is the most expedient and often the only way to solve problems posed. Nowhere in the curriculum is any provision made for imparting to the individual any understanding of the rules and laws by which he must govern his life. Similarly, nowhere in the curriculum is any provision made for leading the individual to the realization of human values or the orientation towards religious morality such as is reflected in the Quran and spelled out in clear terms there. Indeed, even such material as the Bible is forbidden from classroom use and the overall orientation of the system is so anti-religious that the average American clergyman spends the greater part of his lifetime unable to convince his congregation that Allah even exists at all! Coupled with the fact that the role of the Church in America is strictly supportive of the State and the status-quo, even in its rebellious aspects, this absence of any spirituality or moral sense of values is as much a product of the educational system as any other factor of American society. Indeed, the emphasis of education on the material aspects to the exclusion of the non-material and its tendency to prevent the individual from making any moral judgements whatsoever places an additional barrier between the person and any meaningful spiritual life.

(*e*) His god is science. Although he may be hostile to learning and intellectual endeavour, he nonetheless has a great respect for those who engage in scientific and technological activity. His science-worship takes many forms. The individual supports his opinions with ill-formed "scientific" opinion usually from a television commercial or a journalistic report. And his emphasis when evaluating and judging is on the measurable, "rational" information although he is usually at a loss to determine what this is.

(*f*) His value system is one of expedience and he believes that anything goes so long as the guilty one does not get caught. His interpersonal relations are essentially dishonest and his sexual expression is demented and depraved. He can listen on radio or television to accounts of mass murder with one breath, an advertisement for toothpaste with the next and fictional accounts of violent crime and sexual licentiousness with the next all with equal non-involvement; in point of fact, an hour later, the most likely fact he can remember is the increase in volume during the commercial.[16]

This type of "education" which the "developing" countries are imitating with great zeal, is much worse than illiteracy and complete ignorance. It is, in fact, not education at all in its true sense but mis-education. Like every other institution of technological society, education proceeds on a mass, impersonal regimented manner with the aim narrowed down to only literacy and technical "know-how." While this may serve the economy, it scarcely responds to the deepest human needs. Contrast this with the system of education prevalent from the 7th to the 19th centuries in the Islamic world:

> Whatever the differences may have been in the subject matter taught in the Sunni and Shiite schools, the general atmosphere of the madressah has been the same throughout the Muslim world. The transmission of knowledge has always had a highly personal aspect, in that the student has sought a particular master rather than an institution and has submitted himself to that chosen teacher wholeheartedly. The relation that has

16. *An Educational Program for the Sunni Muslim Community at the Southern Ohio Correctional Facility* (Prison), The Islamic Revivalist Movement Lucasville, Ohio, 1972, pp. 6-12.

always existed between the teacher and the student has been a highly intimate one in which the student reveres the teacher as a father and obeys him even in personal matters not connected with his formal studies. The atmosphere of these schools has been very relaxed and informal without there being any great academic or financial pressure upon the student. All religious education has been free; in fact, the student receives his room and board from the religious endowment of the institution in which he studies. Nor has there ever been the strong incentive to receive a diploma and then to seek benefit from its social and economic advantages as is prevalent in modern educational institutions. That is why a person may often remain a student all his life, mastering one subject after another and going from one teacher to the next. In this process, the intimate contact between teacher and student and the many years of living together, often in the same quarters has much to do with making possible the transmission of the spirit as well as the letter of the various branches of knowledge which have always been instrumental in the normal functioning of Islamic society.[17]

And what of moral health? Is modern civilization conducive to man's moral welfare?

Many people have wondered whence comes the waves upon waves of musical slush that invade decent homes and set the young people of this generation to imitating the drivel of morons. Monkey talk, jungle squeals, grunts and squeaks and gasps suggestive of calf-love are camouflaged by a few feverish notes and admitted into homes where the thing itself, unaided by "canned music" would be stamped out in horror. In this miasma of so-called "popular" music which combines weak-mindedness with every suggestion of lewdness—Jews. Popular or "Pop" music is a Jewish monopoly. Jazz is a Jewish

17. *Science and Civilization in Islam*, Seyyed Hossein Nasr, The New American Library, New York, 1968, pp. 73-74.

creation. The mush, the slush, the sly suggestion, the abandoned sensuousness of sliding notes, are all of Jewish origin. "Let me make a nation's songs and I care not who makes the laws", said one and in this country the Jews have had a very large hand in making both. Just as the American motion picture has fallen under the control of the Jews and their art-destroying commercialism, so the business of handling "popular songs" has become a Yiddish industry. Jews did not create the popular song; they debased it. The public taste like every other taste, craves what it is given most to feed upon. Public taste is public habit. The public is blind to the source of that upon which it lives and it adjusts itself to the supply. Public taste is raised or lowered as the quality of the pablum improves or degenerates. In a quarter of a century, given all the avenues of publicity like the movie, popular song, newspaper and radio—in the meantime having thrown the mantle of contempt over all contractive moral agencies, you can turn out nearly the kind of public you want. It takes just about a quarter of a century to do the job.

In other days people sang but not in a doped fashion nor with such bewildered continuity. They sang because they wished to, not as an uncontrolled habit. The qualitity of the old songs is such that they do not die. The popular song of last month—who knows its name? Talented singers, tuneful singing has vanished. The Jew and the African period being the entrance of the jungle motif, the so called "Congo Stuff," and other compositions which swiftly degenerated into a rather more bestial type than the beasts themselves would arrive at. Lyrics disappeared before the numerous "cake-walk" songs that deluged the public ear. Seductive syncopation swamped the harmony of the real song. Glamorous youths mutter dirges in low monotones; voluptuous females w th grossly seductive gestures moan nasal notes no real musician can recognize. "Piano acts" were made the rage; jazz bands made their appearance. Sentiment has been turned into sensuous suggestion; Romance has been turned into eroticism; the popular musical lilt sild into ragtime and ragtime has been superseded by jazz

and crooning. Song topics became lower and lower until at last they reached the dredges of the slimy bottom of the underworld.

America does not sing what it likes but what the vaudeville "song-pluggers" popularize by renditions until the flabby minds of the audiences begin to repeat it on the streets. The fluttering music sheets disclose expressions taken directly from the cesspools of modern capitals to be made the daily slang and thoughtlessly hummed remarks of school boys and girls. The "popular song" is not popular at all. There is no spontaneous popularity. It is artificial popularity by constant plugging. It is a mere mechanical drumming on the minds of the public. It is flung at them at every movie; records shriek it forth day and night; dance bands plug it, radios plug it and by sheer dint of repetition and suggestion, the song catches on—until it is replaced by another. It is the old game to change the styles constantly in order to speed up business and make the people buy. Nothing lasts in the Yiddish game—styles of clothing, movies or songs; it is always something "new" to stimulate the flow of money from the common man's pocket into the moron music-maker's coffers.

Ministers, educators, reformers, parents, citizens, are astounded at the growth of looseness among the people and rail at the evil results. They see the evil product and they attack the product. Police protest against the technique of the killing of a policeman being shown with careful detail on the screen. Businessmen object to daily lessons in safe-cracking being given in the pictures. Moralists object to the art of seduction being made the stock-motif no matter what the subject. They rail at the young people who go in for this eroticism and suggestiveness. They deplore the sexual license, the delinquency and infantilism of the younger people. BUT ALL OF THIS HAS A SOURCE! *Why not attack the source?* When a nation is bathed in sights, sounds and ideas of a certain character, drenched in them and drowned in them by systematic, deliberate, organized intent, the point of attack should be the

cause and not the effect.[18]

Henry Ford spoke the truth and was courageous enough to face its consequences. What he said is as true, if not truer, today than when he penned the above lines in 1920. The corruption of the mass-media of communication and visual education has spread all over the world.

> There has been disagreement among the experts of modernization in the developing countries in that some argue that what goes to the masses in new knowledge stimulates development even if comes in the form of comic books and film songs. Others hold that what developing countries need most is a leadership provided with knowledge and understanding of the very highest quality. The truth is, that development requires many things all at once. Metropolitan dailies aspiring to the excellence of *The New York Times*, journals of the highest educational character are needed for a nation's progress, but so is a mass press, often in another vernacular and addressed to the level of the new literates and so are popular radio and movies.[19]

Those who advocate modernization as the supreme good do their best to spread the filth to the most remote villages until no place remains uncontaminated and there is no refuge for those who seek peace, quiet and solitude.

> Let us look at one of the simplest systems designed to reach into villages otherwise completely beyond the domain of the modern methods of communications. For such isolated

18. *The International Jew*, Henry Ford I, Christian Nationalist Crusade Los Angeles, 1920, pp. 55-57.

19. *Modernization : The Dynamics of Growth*, edited by Myron Weiner, Voice of America Forum Lectures, Washington D.C., 1966, p. 116.

villages off the road in South Korea, for example, entrepreneurs have found that they can set up wired loud-speaker systems in these villages charging only fifteen cents per month to each householder who chooses to rent one. The loud speakers cost about a dollar and the entrepreneur connects them with a single central battery operated tuner-amplifier and perhaps a tape-recorder, using army wire that costs only about thirty cents per hundred feet. The village is thus provided with music for most of the day and with whatever other programmes the national broadcasting system puts on.[20]

What about man's spiritual health. Such a thoroughly materialistic culture as Western civilization is an open challenge to the survival of every variety of religious belief without exception. Since the Renaissance, in continuity of the Greek and Roman ideal, the quest for happiness, comfort and pleasure is the sole purpose of human life.

Secularization, speaking positively, is the spirit of modernity. As attention is turned away from the "other worlds" of the sacred and supernatural, it is turned towards the realities of the empirical universe. Modern science and technology are, of course, the most impressive manifestations of this worldliness though it is not altogether clear to what extent they are the causes or the effects of this attitude. History has become the frame of reference to all human conduct. To an unparalleled degree, categories such as evolution, development and progress have become the guideposts for both collective and individual endeavours. Secularization is a process in which religious symbols, usually against their will, recede from sectors of the society over which they previously held sway. Not only have the institutions of the Chuch withdrawn from education but Christian symbols, values, and beliefs have tended to disappear

20. *Ibid.*, pp. 113-114.

totally or to become irrelevant and meaningless. Secularization affects the totality of cultural life and the arts, philosophy, literature and most important, the rise of science, as an autonomous, thoroughly secular perspective on the world. As there is secularization of society and culture, so there is secularization of consciousness. Our age is characterized by secularized institutions, by entire societies that can be properly called secularized and also by a new secularized man—a type of man who seems to get along very well without religion. The modern West has produced an increasing number of individuals who look upon the world and their own lives without the benefit of religious interpretation. Originally a Western phenomenon, secularization is today an inevitable companion of modernization and therefore appears everywhere in the world.[21]

In modern civilization, what is supposed to take the place of religion?

To the degree that work has become rationalized, it has become regulated by inescapable mechanical procedures, to that degree it has become meaningless and frustrating of personal fulfilment. The quest for private satisfactions takes many forms. On the most obvious level it is manifested in consumption for happiness—satisfaction is derived from the possession and use of the material goods that are increasingly available to everybody in affluent modern societies. Personal identity becomes attached to material possessions. This can be quite satisfying to an individual so long as he can successfully maintain a certain level of affluence. There are also the joys of sexual gratification, of intellectual and aesthetic pursuits and do-it-yourself hobbies. In a pluralistic society, there are many options and many consumer choices as to which of these private activities, sources of identity and ideologies one

21. *Societies in Change*, op. cit., pp. 223, 275-276.

"prefers...."
Natural assumptions and convictions about morality, about aesthetics, about politics have profoundly declined. Generally speaking, certainties are hard to come by in an age of rapid change, scepticism and uncertainty in the realm of ideas. Because of the modern communications, the mental horizon of most people has vastly expanded. We know about more and more. We are certain about less and less.[22]

Has secularization and modernization made religion obsolete so that man no longer feels the need for it?

There is no domain in which change and transformation reign with the same supremacy and totality as in that which concerns nature and man's relationship to it as well as his knowledge of it. Modern science, which has acted as a catalyst during the past few centuries for change in so many other fields, is itself based upon change and impermanence. Were it to become stationary and immutable, it would cease to exist in its present form. Today one often hears the claim that all is relative. But the same people who make such a claim often bestow an absolute character on the domain of the relative itself.

Metaphysics which deals with permanence cannot become "out of-date" because it is not concerned with any date as such. The permanent elements in the relation between man and the Universe remain as valid now as ever. Only they must become known once again after the long period during which the West did not search for permanent elements in change and even sought to reduce permanence itself to change and the historical evolutionary process. Today man seeks to change all his social, political and even religious institutions with the excuse that nature itself is always changing and therefore must change likewise. In fact, just the reverse holds

22. *Ibid.*, pp. 279-280, 286.

true. Evolution is not the product of natural observation but of a secularized mentality cut off from every avenue of access to the immutable which then began to see its own fleeting nature in outward nature. Man always sees in nature the reflection of his own being and his conception of what he himself is.

The sun still rises and sets the same way now as it did for ancient and medieval man who looked upon it as the symbol of the Divine Intellect. The natural forms of life still reproduce themselves with the same regulation and through the same processes as in older historical periods. Nor has man himself evolved biologically since there has been a recorded or even an unrecorded human history. Today's man is biologically the same as the men of old who believed in permanence and transcendence. If modern man have ceased to so believe, they had better find some other excuse than their own biological or natural evolution. Men who love nature are essentially in quest for the permanent and nature in fact itself gives the lie to those who want to limit all Reality to change and becoming. Such philosophies never arose among people who lived close to nature but have always been the products of sedentary environment where an artificial atmosphere has enabled man to forget both nature and the permanent elements which she reveals to man.

The most important permanent element in man's relation to the universe is his existential situation in the hierarchy of universal existence. Traditional man knew with certainty where he came from, why he lived and where he was going and why. Modern man, however, for the most part, knows neither where he comes from nor what his end will be and therefore, most important of all, WHY he is living! Nevertheless, like the traditional man, he faces two points which determine the beginning and the end of his terrestrial life. He is born and he dies. This fact has not changed one iota nor will it ever do so. But the only difference is that what was once certainty has today become doubt and fear. But the reality of birth and death remains, and no amount of modern science

can unravel the mysteries of these two "eternities" between which stands the flickering moment of earthly life.[23]

Western civilization is not the first materialistic culture in history. In its secularization, it is not at all unique although because of the weapons of science and technology, it may be the most powerful and widespread. The record of history shows that human civilizations have revolved in a cylindrical pattern between sensuousness and idealism and whenever an extreme is reached by either, there always comes a sharp reaction pulling in the opposite direction. In their revolt against their elders, modern youth is also revolting against excessive materialism, excessive preoccupation with technology and its applications. In America, young people by the hundreds are fleeing from their comfortable urban homes to establish "communes" in the rural countryside where work and craftsmanship are all done by hand. They are revolting above else against the "artificiality" of modern life and seeking an unspoiled environment closer to nature. Above all, these rebellious youth are seeking transcendental Truth although they unfortunately do not know where to find it.

Yet the political and intellectual leadership in the so called under-developed countries is heedless of these developments in the West and blindly pursues "modernization" as the panacea for all their problems. But we must ask the question: is modernization in the best

23. "Man in the Universe : Permanence Amidst Apparent Change,' Seyyed Hossein Nasr, *Studies in Comparative Religion*, Middlesex (England) 1968, pp. 244-253.

interests of the so-called under-developed countries who seem to ignore the fact that most of the misery in the world today stems from "over-development." In the case of the so-called "primitive" peoples, the impact of modernization is inseparable from their degradation and often their extinction.

There is general agreement among anthropologists that the aborigine people migrated to Australia from Southern Asia at least 30,000 years ago. The Tasmanian aborigines, completely killed off after beginning of the European colonization, were thought to have been in Australia even longer than the mainland aborigines. When Captain Cook stepped on Australian soil, the aborigine population was about 30,000 and growing. Along with European colonization came many new diseases to which the indigenous population had no immunity: small-pox, the common cold, the eye diseases infected by the common fly, venereal diseases and leprosy. These diseases coupled with massacres and *en-masse* poisoning—neatly excluded from the Australian history books—mercilessly reduced the aborigine population within a short time. From being some of the healthiest people in the world, the black Australians are now one of the most undernourished. When the colonists arrived in Australia, those who refused to accept the Bible and be "civilized," lost their lives; others who accepted lost their culture and identity.

Today, the black Australians can be divided into three categories—tribal blacks, reserve blacks and urban blacks. The life-style of the tribal blacks, now under great stress, is breaking down as they are unable to find food in the traditional ways and are unable to survive as tribes. The current intensification in the search for and exploitation of Australia's mineral resources to meet the ever-increasing demands of the technologically advanced metropolitan countries has brought tribal aborigines of the hitherto remote interior into close contact with white society. The economically useless hinterland

into which the aborigines had been forced into by earlier generations of colonists is disappearing as a result of the new techniques of land utilization and the search for minerals.

Reserves differ from state to state: some are state-run, some are mission run. The only difference between the two is that on the mission-run reserves, you have to become a Christian. You are not allowed to worship in the traditional manner but still make artefacts in order for them to be sold to tourists. Leaving and entering the reserves is only possible with special permission though how this is enforced varies from state to state, town and county. Of course, some of the reserves are known to be worse than others and if black people "misbehave," they are sent to those particular reserves. Tinned food is the basic diet and only occasionally is there fresh fruit and vegetables. Malnutrition, poverty and despair abound. One reserve is said to have one water tap for a hundred people. Black people who live on rubbish dumps get fresher food than is available on some reserves.

As regards the urban aborigines, they live in urban slums usually on welfare. They suffer from severe cultural trauma and their family life is in pieces—the men are often arrested and put into prison. Many are alcoholics; this problem is particularly acute among the young women who often sell their bodies for a bottle of beer. Their ill-health is chronic. A recent study on aborigines in Victoria stated . . . "universally bad teeth, chronic nasal and ear infections, widespread congenital defects, many cases of mental illness and a high percentage of tuberculosis."

Those aborigines who have organized to stand up for their rights protest against the Government's assimilation policy as morally wrong as concentration of camps, the racism which has infected all strata of Australia's society and makes life Hell for the aborigines and above all, the Government's unwillingness to allow the aborigines land rights. This is the key to the aborigines regaining their ethnic and cultural dignity. They are a people with a passion for the natural environment and the land and whose culture depends upon

the sacred areas of tribal lands.[24]

The process of westernization does not only degrade the very primitive people like the Australian aborigines but also the representatives or carriers of traditional highly developed civilizations. He is how the deculturalization of the Yemenite proceeds is modern Israel:

> In Yemen, every head of a family was an independent master in his own right. In most cases, he was an artisan who worked at home, beginning and ending his working day as he pleased. While working, he could keep an eye on his children and could teach them his trade and what was regarded as even more important, he could impart to them his knowledge of the Torah and Jewish lore. He could also spend as much time as he wished in the synagogue where he prayed, met his friends, studied with them and in general spent his hours of leisure in a friendly and congenial atmosphere.
>
> In Israel, all of this was completely different. Instead of being their own masters, they were forced to do the bidding of others. They were regarded by the European Jews as unskilled labourers who must be prepared to work hard and to earn little. Their life was hard. They had to hurry to work early in the morning, remain far away from home all day long and run after additional new employment in the evening and find that with all this, the paisters earned were not sufficient. Gone were the days when they could spend unhurried hours in the synagogue, teach their sons Torah and artisanship, take their leisurely meals in the soothing company of wife and children. The inadequacy of a man's earnings soon forced the wife to seek employment and the only work to be found was domestic help regarded both by her and her employer as a low-grade occupation. She too was lifted out of her home for the duration of the entire day, leaving her smaller children in the

24. "Aboriginal but not Australian," Zia Sardar, *Impact International Fortnightly*, London, February 23—March 8, 1973, pp. 8-9.

care of the six and seven years olds. Another year or two and the oldest girl too had to go to work, to serve in the house of some European lady while the boy was taken out of school and left to fend for himself in the streets. The family was dispersed, paternal and maternal authority broken down and the home, once the proud, safe and sequestered castle of the family, turned into the occasional place for people who were becoming more and more estranged.

In most places in Israel, the Oriental Jews do not live isolated from the European Jews. The young people especially have frequent occasion to meet and consort with others of their age-group from the European communities and they soon learn from them what is most attractive for young people to emulate, especially their bearing of greater freedom and independence. Rebellion against parental authority then becomes the order of the day, either openly and defiantly or more frequently, surreptitiously, by keeping up appearances at home and finding compensation in unrestrained behaviour away from parental supervision.

The breakdown in paternal authority is in many cases compounded by the subordinated social and economic position which the father finds himself after he settles in a society whose traditional relationship patterns were based on paternal authority and female subordination, and then comes in close daily contact with Western people and Western cultural patterns, a circumstance which causes grave disturbances in its equilibrium. The juveniles of the family who meet European friends of their own age in school or on the streets soon recognize that their fatherh as to content himself with an inferior menial occupation which does not yield an adequate income to provide for the family because he is too religious or too old-fashioned, or simply not clever enough to make good. We would add that the father is not sufficiently prepared to take his place in the westernized and highly competitive urban society in Israel.

With regard to religion, the Yemenites find themselves in great confusion in Israel. In their home-communities, religion was the solid and broad foundation of every activity, of every phase

> and aspect of life. Upon their arrival in Israel, they find that most of the leaders of the State are irreligious, are in fact also heads of strong political parties which are either directly antagonistic or at least indifferent to religion. They also learn soon enough that the majority of the people of Israel are irreligious and that to be religious in the Orthodox sense is often a disadvantage. . . . so that they feel compelled to reject much of what they see and find in Israel.[25]

All of this is nothing but white racism, colonialism and imperialism at work. The arena is world-wide and by mid-twentieth century no people had been left undisturbed and unaffected, but its origins stretch back into the depths of antiquity. The first chapter of white racism was the Aryan invasion of northern India thousands of years ago whose frank record of colonialism and imperialism is faithfully recorded in the oldest of the Hindu sacred books—the Rig Veda. For the first time in India, the Aryans encountered a dark race and their reaction—genocide, forcible dispossession of their cherished lands and wealth, and enslavement of the surviving black Dravidians permanently at the lowest level of Hindu society, fit only for the dirtiest menial toil—all of this has been characteristic behaviour of the white man ever since. In antiquity, this same work was continued by the Greeks and Romans and after almost a thousand years' interuption, was resumed by the Crusades, then the "Age of Exploration" by the Spanish and Portuguese and finally British, Russian, French and Dutch imperialism spread white domination over the entire world. The Zionist ventures in Palestine and affected neigh-

25. *Israel Between East and West*, op. cit., pp. 108-109, 197, 299-309.

bouring areas can be seen in the light of history as merely the last chapter.

The Israelis have always claimed that if the Arabs would only "sit down and talk," they would discover the Israelis to be extremely generous at the negotiating table. Assured "regional partnership" by peace-treaty, Israel could indeed afford to be generous on such questions as compensation to refugees, aid for their resettlement and token repatriation. Arab access to Mediterranean ports, joint desalination projects and Jordan River diversification schemes in the same fashion that one might say the United States has always been generous to Latin America. Israel might even offer the Arabs her own version of the "Alliance for Progress" and a Jewish "Peace Corps!"

For if there is any vaguely equivalent pattern to Israeli-Arab relations, it is to be found in the history of the two Americas; the European colonial and immigrant society in the North which disinherited and destroyed the indigenous Indians and its ultimate prey in the South—underdeveloped, largely Indian-stock societies wrecked by colonialism, saddled with unstable, oppressive military dictatorships, or at best proud but inevitably impotent nationalist leaderships who responded as well as they could to an unfulfilled continental vision of nationhood based on one language and a common white Western culture.

Unlike nineteenth-century America, Israel cannot hope to become an industrial power until she first achieves the modern equivalent of empire. And the sophistication of the Israeli infrastructure, the available skills of her overwhelmingly literate labour force and the vast potentials of overseas capital are economically irrelevant unless they are conjoined with the opportunity to overwhelm the underdeveloped Arab economies in a "regional partnership."

Israeli shortages of low-wage unskilled or semi-skilled labour could be filled by the vast labour reservoirs in the neighbouring Arab states. Since the June 1967 war, this low-cost labour

> shortage has already led to the employment of tens of thousands of the Arabs from Gaza and Arab Jerusalem as farm workers, semiskilled and unskilled factory hands, domestic servants, day labourers on construction and road maintenance crews or in such servile occupations as dish washers, waiters in restaurants and cafes, gardeners and handymen—the nascent emergnce of the classic native proletariat in a typical white colonial state.[26]

Another conspicuous example of this same white imperialism at work is the fate of the *beduin* in oil-rich Arabia.

> Here in Southern Arabia the *beduin* were still unaffected by the economic changes in the North-East, but I knew that they could not long escape the consequences. It seemed to me so tragic that they should become, as a result of circumstances beyond their control, a parasiti ɕ proletariat squatting as "unskilled labour" around the oil-fields in the fly-blown squalor of shanty towns in some of the most sterile desert in the world. . . . . .[27]

Thousands of miles away, half-way round the globe in the frozen Arctic, we find the Eskimos faced with the identical predicament:

> Since 1950 the degradation of the Eskimo under the impact of white domination, has followed a classic course with the break-up of the family as a social unit. (One Eskimo woman in four now does not marry but instead bears children to a number of men), abortions, a growing indifference to group interests and a weakening of leadership. They are increasingly dependent on manufactured gadgets and their whole traditional way of life is rapidly falling into disuse. The young are increasingly

26. *The Fall of Jerusalem*, Abdullah Schleifer, Monthly Review Press, New York, 1972, pp. 139-142.

27. *Arabian Sands*, Wilfred Thesiger, B. P. Dutton & Co., New York, 1959, p. 82.

at odds with their elders and lack confidence in themselves. They no longer know what they are and some of them are likely to quit the land in the near future. "It is the cleverest, those who have done the best at school, who will go away. Our hunting economy, which depends on team effort, will be disrupted and further impoverished. The schools cream off the best of our youth. As technicians they will only find work away from our territory in the South which is a foreign country to us Eskimos. Only the least intelligent ones will stay with us. They don't learn how to hunt or to handle a *kayak* (native skin boat) in boarding school which also robs them of the opportunity to get practical instruction and experience from their fathers and elders in hunting. They won't be able to make a living from hunting.

We Eskimos don't even own the land on which we have been living for centuries. What will life be like when oil and minerals are found beneath our soil. Whose will it be?"

Some Eskimos are leaving their communities and educated Eskimos, scarcely representative of the community's confused aspirations, are betraying their origins and. seeking rapid assimilation into white society. Drunkenness and tooth-decay are on the increase (few Easkimos do not need false dentures by age 40). They are increasingly subject to eye disorders and their resistance to cold has diminished as a result of consuming unsuitable foods (white flour, white sugar, jams, tea, tobacco, etc.).[28]

As a result of the virulent white imperialism of the last century and its present consequences, the face of the earth has been radically transformed, indigenous non-European civilizations wiped out so that, culturally speaking, the West has virtually obliterated the East. This is nowhere more striking than in the revolutionized

28. "The Eskimos—a People that Refuses to Disappear," Jean Malaurie, *Unesco Courier*, January 1975, pp. 16-17.

physical appearance of modern cities in Asia and Africa. In such cities as Cairo, Beirut, Jeddah, Riyadh and Kuwait, the most brutalized philistine westernization of architecture has taken place over the last few decades, leaving hardly a trace of the original city land-scape intact. Westernization of architecture is staunchly upheld for "prestige" and national "status-seeking" purposes and deemed a necessity for "modernization" and "progress." But how far is this subjection to the god of "progress" beneficial to the people who must live in these places?

> We know that a glass wall lets in asmuch as ten times more heat than a solid brick or adobe wall four inches thick and that glass wall 3 by 3 meters exposed to the direct rays of the tropical desert sun lets into the interior 2,000 calories of heat per hour, requiring two tons of refrigeration per hour. By shading this glass, using any of the devices available such as the *brise soleil,* now mandatory in all modern buildings, we cut down this amount to one third, which still leaves us with 300% more heat than with the solid four-inch traditional wall.
>
> So the architect who builds such a solar furnace in Kuwait or Riyadh, for example, and then brings in a vast refrigeration plant and expensive air-conditioning units to make it habitable is unnecessarily complicating his problems by insisting on a style of architecture entirely unsuited to the indigenous climatic and geographic conditions, not to mention violating the cultural and spiritual traditions of the people.
>
> It is thus hoped that before it is too late, Near Eastern architects will come to realize the intrinsic value of their indigenous architectual heritage. In so doing they will reap the rich rewards of the accumulated urban experience that was left to them by their ancestors and will produce successful and enduring works of art. Let them not suppose that this tradition will hamper them. When the full power of human imagination is

backed by the weight of a living Islamic tradition, the resulting work of art is much greater than any that an artist can achieve when he has no tradition to work in or when he wilfully abandons his tradition . . .[29]

All over the world today, contemporary white imperialism in its economic and cultural forms, dangles the Golden Prize before the non-white, non-Europeans, the teeming masses of the "poor" in the "underdeveloped" "Third World." The Golden Prize is nothing less than total assimilation into the mainstream of Western culture with its irresistible advantages of education, health, wealth, security, comfort, leisure, entertainments, mobility and unlimited opportunities for status-seeking. This Golden Prize the white man dangles before the non-European; has produced in every indigenous society, an elite of native collaborators who for the sake of quick profits ignore the long-range welfare of their people.

In occupied Palestine there are also Arabs to be found who share neither the general discontent nor the will to resist, even passively. Many of Jerusalem's very poor unskilled labourers, frequently unemployed in Jordanian times, have found factory or service jobs with Israeli employees at wages far above what was ever possible in the past. A few of these workers rest content unless directly threatened by waves of land expropriations and sudden evictions. . . ."[30]

It is this same phenomenon which explains the mass-migrations of the educated and the uneducated,

29. *From Madina to Metropolis.* Heritage and Change in the Near-Eastern City, edited by L. Carl Brown, The Darwin Press, Princeton. New Jersey. 1973, pp. 331-333.

30. *The Fall of Jerusalem*, op. cit., p. 11.

the skilled and unskilled labour from East to West; the large-scale migration of Pakistanis to England and Canada, the North Africans to France and the Turks to West Germany—all seeking the "Golden Prize." Some of them actually obtain what they were seeking and if sufficiently educated, light-skinned and knowledgeable in English and English ways, do enter the high-status professions and at least for their children and grandchildren, gain the prize of acceptance into the Establishment and total assimilation into Western society and culture—but the overwhelming majority, filling the slum areas of every large city to overflowing, do not. They simply remain as the proleteriat—a never-failing supply of cheap labour and imprisoned in a status of permanent inferiority.

Most Americans who live outside the ghettos or urban slum enclaves, knew so little of what is happening inside them that they were surprised and shocked when recent racial conflicts ripped their cities apart; when anti-Semitism affected an election in New Jersey, when Mexican-Americans became mountain guerillas in Mexico, when Indians of the Pacific Northwest went to jail rather than give up their rights to fish. White Americans are surprised and shocked because they live in a mythical country. In this mythical America, the conditions of Negroes, Indians and Spanish-speaking Americans are assumed to be gradually but inevitably improving as court decisions, governmental efforts and education break down the barriers of discrimination and prejudice. The injustices and crimes committed by frontier Americans against the aboriginal Indians are described by them as regrettable but necessary—or part of another era—and the reservation system, through which the government made wards of the Indians, an attempt to redress the wrongs. The wholesale

theft of land from Mexico during the Mexican War with the resulting degradation of the Spanish-speaking peoples is held to be another lamentable but necessary episode in the country's need to expand. The myth takes in the gradual movement of Negroes toward equality. Negro slavery is acknowledged as a moral wrong and prejudice against Negroes linked with overt discrimination is too. But in this mythical America, the country is slowly coming to accept Negroes and other non-whites and non-Europeans as equals. Did not President Johnson himself to put the U.S.A. on record as declaring : "We shall overcome...."[31]

But the fact is, despite all propaganda to the contrary, that they have NOT "overcome," nor will they ever "overcome," unless and until the white European and his disciples in the East, change their way of life, their value-system and transform their whole mental outlook.

The record of history proves that Islam was the greatest civilizing force that ever existed and that the civilizing of backward peoples was accomplished without genocide, reserves which are little better than concentration camps, forced assimilation policies and the degrading dehumanization which has inevitably accompanied Westernization everywhere.

In steaming up the Nile, I saw little in the first 200 miles to alter my views about the savagery of these tribes. Fetishism, cannibalism and the liquour trade flourished together. But as I left the low-lying coastal region and found myself near the southern boundary of what is called the central Sudan, I observed an ever-increasing improvement in the appearance and the character of the native. Cannibalism, idolatry and

31. Problems of American Society Series: *Racism*, Gerald Leinwand, Pocket Books, New York, March 1972, pp. 114-115.

> the liquour trade disappeared, clothes became more voluminous and decent, cleanliness the rule while their outward dignified bearing still further heralded a moral regeneration. In Central Sudan, among the tribes converted to Islam, I found myself in a well-governed empire, teeming with a busy populace of keen traders, expert manufacturers of cloth, brass work and leather, a people, in fact, who have made in a very short time, enormous advances towards civilization.
>
> Islam does not demand race-suicide as an accompaniment of conversion. It does not stipulate revolutionary changes in social life nor does it destroy clan, tribal or communal authority. Between the converter and the converted, there is no abyss. Both are equal not merely in theory but in actual practice before God. Conversion for the primitive does not mean a break with his interests, his family and social life. No one can fail to be impressed with the carriage, the dignity of the African Muslim, the whole bearing of which suggests pride and self-respect and which seem to tell the westerner : We are different, thou and I but we are *men.*[32]

The great attraction which up until now has appeared to be irresistible, of Western civilization to the non-European world lay in its intense, organized propaganda by all the mass-media of communication that it is the one and only route to human progress, that it is the only hope to improve the human condition. This same propaganda in the press, radio, television and cinema, contemptuously dismisses all other civilizations and cultures as "backward," "retrogressive" or obsolete. It is the duty of all those who uphold their religious traditions to reveal Western civilization in its true colours. Its ugly degradation,

32. *The Preaching of Islam*, Thomas William Arnold. Shaikh Muhammad Ashraf, Lahore, 1896, pp. 339, 359-360.

and corruption are destructive of everything which is good, true and beautiful, and thus, everything that makes life worth living. We must convince the political and intellectual leadership of the so-called "Third World" that Western civilization is retrogressive —not progressive and detrimental to human welfare in all its aspects—physically, economically politically, culturally, intellectually, mentally, morally and spiritually. Once the leadership of the so-called "developing" countries can be convinced that modern trends are not working in their best interests, the craze for Westernization will die of its own accord.

All the forces of contemporary civilization are destructive and negative. Ultimately Western civilization will become so overwhelmed by its own corruption and decadence that its machinery and institutions will be unable to continue to function. The Watergate Scandal (1973) has already permanently and irreversibly disgraced a Government based on secular humanism showing that gross immorality prevails from the highest levels of the State. The Abe Fortas Scandal of 1969 showed that even the judges on the U.S. Supreme Court would not hesitate to commit crimes and resort to fraud whenever expediency dictated.

> A federal Commission says official political corruption is "a serious impediment to the task of reducing criminality in America". In the last of six reports, the National Advisory Commission on Criminal Justice, Standards and Goals said : "The existence of corruption breeds further crime by providing for the American citizen a model of official lawlessness

that undermines any acceptable rule of law."[33]

If the President and the Chief Justice of the Supreme Court are found guilty of crimes, how can ordinary citizens be expected to respect and obey the law of the land? Hence the fallacy of secular democracy and politics divorced from religion and morality. If present trends continue unchecked, ultimately such a Government will be unable to enforce law, order and justice. In this way, all the political, economic, educational, scientific and social institutions of Western civilization throughout the world must eventually break down as they are beginning already to do. This will mean catastrophe. Anarchy, violence and lawlessness will prevail and many millions will die. Those who avoid a violent death will succumb to mass starvation and disease due to famine and scarcity of health services. In many ways, these conditions will be comparable to 5th-century Europe after the destruction of Rome.

If we are to avert a new Dark Age in the next century, the non-Western world must reject Westernization as detrimental to its welfare and to combat the disastrous corruption of this materialistic way of life, they must uphold their religious inheritance based on the Absolute, Transcendental ideal.

33. "Official Political Corruption Impedes Way of Reducing Criminality in America," *United States Information Service News Summary*, Islamabad, Vol. II, No. 211, November 27, 1973, p. 1.

IS WESTERN CIVILIZATION UNIVERSAL?

One of the most blindly accepted assumptions shared by leaders of thought throughout the world is that modern western civilization is universal and that the drastically changed conditions resulting from recent scientific and technological advances have rendered the pre-industrial heritage of all non-European peoples obsolete. Expressing this view, David Reisman, an American-Jewish sociologist declares:

> The ethnocentric predicament is confounded by failure to realize that modernization appears as westernization by historical coincidence. Modernity is primarily a state of mind expectation of progress, propensity to growth, readiness to adapt oneself to change. The nations of the North Atlantic area first developed the social processes—secularization, urbanization, industrialization, popular participation by which this state of mind came to prevail. The Western model is only historically western. Sociologically it is global. The recent history of the Soviet Union and Japan shows how effectively these processes modernize societies that are geographically remote from the West. The identical process reappears in virtually all modernizing societies on all continents of the world, regardless of variations in race, colour or creed. That the theoretical model presented in this book validated by the flow of events since its first publication in 1958 is highly gratifying to me as a social commentator on our world. It is equally gratifying to me as a social scientist that the empirical structure of the model has been validated by other researchers working in every area of the globe.[1]

1. *The Passing of the Traditional Society : Modernizing the Middle East*, Daniel Lerner with an introduction by David Reisman, the Free Press, a division of Macmillan Co.. New York, 1964, pp. viii-ix.

To justify this wholesale cultural genocide, since World War II, a veritable library has been written by the leaders of American scholarship uncritically extolling the modernization of this or that country ir Asia and Africa. Before 1945, colonial-dominated Asia and Africa were stigmatized as "backward." During the following decade and a half, the non-European world was referred to by the milder rebuke—"under-developed." Since 1960, this term has been replaced by the euphemism—"the developing countries." Proudly boasts Daniel Lerner, an American-Jewish Professor at the Massachusetts Institute of Technology: "The United States is presiding at a general reorganization of the ways of living throughout the entire world."[2]

The modernization (or more accurately speaking, the westernization) of the non-European world is assumed by contemporary scholars as the natural historical product of a mechanically evolutionary process—inevitable and irreversible. Just as the human race is the culmination of biological evolution, so western civilization is the apex of historical and cultural evolution. Therefore, according to this reasoning, to question the supremacy of contemporary Western culture is tantamount to defying the law of evolution—to rebel against Progress, against the very law of Nature itself. The progress from the low, primitive culture to ever more and more highly advanced civilization is not only desirable but an immutable law of nature. Since every change is an improvement

2. *Ibid.*, p. 43.

along the road to progress, the newest is always the best and any attempt to defend older or previously established standards means retrogression to a more constricted existence.

Western men need only reflect on the titanic struggles whereby over the course of centuries, medieval lifeways were supplanted by modernity. Hindsight now summarizes these struggles as "the Age of Exploration," "The Renaissance," the "Reformation," the "Age of Enlightenment," the "Industrial Revolution." But well we know that his historical sequence worked itself out through millions of individual lives; that many suffered, others prospered while their world was being shaped in the modern image. In the end—and the end is not yet—all men of the West had acquired a new style of life.

A similar process is now underway in the Middle East. The underlying tensions are everywhere the same—village versus town, land versus cash, illiteracy versus enlightenment, resignation versus ambition, piety versus excitement. In Turkey, a grocer exhilarated by the sight of a modern city must live out his life in a traditional village; in Iran, a newly entrepreneural peasant proudly owns his first store-bought suit but rarely dares to wear it among his envious fellows; in Jordan, an illiterate Beduin chief professes the tribal law of the desert but plans to send his son abroad to school; in Lebanon, an educated Muslim girl loves the cinema but fears her orthodox parents; in Egypt, a young engineer has eaten pork in the West and seeks atonement in *al Ikhwan al Muslimun*. The people of the area today are unified not by their common solutions but by their common problems, how to modernize traditional lifeways that no longer "work" to their own satisfaction. Some seek salvation is past pieties—the recourse to Islamic solidarity providing in this sense a parallel to the Crusades which in the name of Orthodoxy, hastened the passing of medievalism and the coming of modernity in the West.

Underlying the ideologies, there pervades in the Middle East a sense that the old ways must go because they no longer satisfy new wants. A world Orientalist conference of leading Islamists recently concluded: "The disorder and poverty which rage in the Middle East seem incapable of being remedied except by a general modernization of these countries. But although modernization is a tangible fact, Muslim solidarity is only a fleeting, variable, uncertain supposition. Modernization poses the same basic challenge—the infusion of a rationalist, positivist spirit against which the orientalists seem agreed, "Islam is absolutely defenceless."

This observation implies no ethnocentrism. The Western model of modernization exhibits certain components and sequences whose relevance is global. The model evolved in the West is an historical fact. From the West come the stimuli which undermine traditional society in the Middle East. For the reconstruction of a modern society that will operate efficiently in the world today, the West is still the indispensable model. What the West is, the Middle East seeks to become.[3]

The key to understanding the modern mentality is the excessive emphasis placed on the value of change, innovation, newness and youth as the supreme and ultimate Good and the corresponding contempt for anything old (including old people), the past and tradition. Along with all the other long-established religions, Islam, its civilization and institutions are condemned and rejected on the pretext that any order based on a Divine law revealed fourteen hundred years ago, could not possibly be valid and relevant to modern life.

3. *Ibid.*, pp. 43-47.

> The conception of the Quran as a practical handbook of rules for daily life is feasible for people who still live in a beduin desert setting much like that to which Muhammad addressed his vivid message of Allah. The historic development of public communication has been largely the work of groups excluded from the majority Arab-Muslim syndrome. The religious diversities and political rivalries in the Middle East suggest that a collective identity symbolized by Pan-Islam may hardly be viable. Indeed, such sentimental sorties into the symbolism of a majestic past have mainly obscured the conditions of genuine area unity in the future. The key is modernization. The top policy problem has been for Middle Eastern leaders to choose between Mecca or mechanization and how they can be made compatible?[4]

The concept of unrestricted accelerated Change as the supreme Good, based philosophically on Darwin's theory of evolution and practically on the scientific and technological revolution, is the pretext always used to justify the wholesale and indiscriminate destruction of all non-European civilizations and the universal establishment of Western cultural domination. The following views, expressed by the best-known of all American anthropologists, are typical of this thought:

> It is my firm belief that American civilization is not simply the last flower to bloom on the outmoded tree of European history, doomed to perish in a common totalitarian holocaust, but something new and different. American civilization is new because it has come to rest on a philosophy of production and plenty instead of saving and scarcity and new because the men who built it have themselves incorporated the ability to

4. *Ibid.*, p. 405.

change and change swiftly as need arises. For three centuries, men of vastly different ways of life have come to America, left behind their old language, their old attachments to land and river, their betters and subordinates, their kin, their old joint families and their icons, and have learned to speak, walk, to eat and trust in a new fashion. As we have learned to change ourselves, so we believe that others can change also and we believe that they will want to change, that men only have to see a better way of life to reach out for it spontaneously We conceive of them as seeing a light and following it freely. (pp. 19-20)....The speed with which European immigrants adapted to American life was largely due to entering a world where everything was different, to which one brought only the clothes in which one stood and which were easy to discard. There was no old house style to remind one that the old social relationships no longer held. Instead a different kind of house lived in by those who practiced the different kind of relationship was ready to support the change Children who came home from school to insist that a good American breakfast contained orange juice and cereal, stormed up American steps and banged on American doors; children became far more active and free in the American environment, jumped on American sofas—if the springs were damaged, there was at least no physical reminder of three generations of ancestors who had never jumped on any kind of sofa as children.

So the culture in which purposeful change must be introduced by an Ataturk or an enterprising Maharajah—the whole pattern is transformed at once, with as little reminder of the past as possible to slow down the new learning or make that learning incomplete and maladaptive. (pp. 372-373)....

Once the wild buffalo is destroyed, once the open plains enclosed, the spear and the bow and arrow rendered useless and any need for lasting relationship with Civilization develops, the simple peoples of the world have to change. Neither their clothes nor their manners, their economic ideas or their political habits fit them to live in the modern world

> as they are. It is then up to those societies which have already invented ways of life compatible with these modern innovations to share their cultural patterns in their entirety with the peoples who wish to have them.... Those who wish to share and have their children share all the benefits of Civilization must change from one whole pattern to another. While it is dreadfully difficult to graft one foreign habit on a set of old habits, it is much easier and highly exhilarating to learn a whole new set of habits, each reinforcing as one moves—more human than one was before because one has learned to do one more complicated human thing—completely new! (pp. 376-377)[5]

Is the philosophy of Change, a universal value? Does it really justify Western civilization's claim to universality? The following critical observations by an intelligent observer of the American social scene proves that, far from being a constructive force leading to a hopeful future, the absence of stability is tantamount to nihilism, disintegration and the ultimate destruction of all human ties:

> Future shock is a time phenomenon, a product of the greatly accelerated rate of change within a society. These three powerful forces are: acceleration, novelty and diversity. When we speak of the pace of daily life, what we actually mean is the rate at which things, places, people and other components of the environment turn over in our lives. It is the duration of our relationships with each of these that, in fact determines the pace of life and New Yorkers tend to have shorter, more temporary links with the environment than anyone else. Even our ties with architecture, precisely that part of the physical environment that in the past contributed most heavily to man's

5. *New Lives for Old*, Margaret Mead, Mentor Book, New American Library, New York, 1956.

sense of permanence, are now short-lived. We tear down older neighbourhoods and put up new ones at a mind-numbing rate That the duration of our ties with the physical environment is shrinking is also underscored by the rise of our whole throwaway economy. Technology leads to physical objects that are cheaper to throw away than to repair. The child quickly learns that home is a processing machine through which objects flow, entering and leaving at a faster and faster rate of speed. From birth on, he is embedded inextricably in a throw-away culture.

The rental revolution goes hand in hand with the trend toward disposability. In 1969 for the first time in the United States, more building permits were issued for aparment construction than for private homes. It is particularly "in" among people who want "minimum involvement" housing.

Today most of us are moving around at high speed like particles in an accelerator so that our physical ties with any one places grow less and less durable. New York is filled with executive "high-mobiles" for whom repeated residential relocation is simply an accepted part of the job. In 70 U.S. cities, including New York, average residence in one place is less than four years.

The fact is that the average urban today deals with more people in the course of a month than a feudal peasant dealt with in a lifetime and as the number of different people we deal with grows, the average duration of a relationship shrinks. The greater the mobility of the individual, the greater the number of brief, face-to-face encounters, each one a relationship of sorts, fragmentary and above all, compressed in time. We seldom stop to consider how few of the 66 billion human beings who proceeded us on this planet experienced this high transience in their human ties.

Job mobility is another force increasing the turn-over of people in our lives. The epitome of job transience is found in a novel industry that has recently become popular. Something like 500 companies in the United States now "rent" workers

to industry—labourers, secretaries, engineers, models—people who step into a new job for a few hours or a few weeks and then "plug out." The President of the American Girl Service, one of the larger "Temp" companies says: "A successful temporary worker not only has to have ordinary job skills or learn them fast but must know how to make and break relationships with other people rapidly." Throughout the high-technology nations, but particularly in the mega-cities like New York, we find therefore the same relentless pressure toward temporary human ties. The more temporary our ties, whether with things, places or people, the faster the daily pace becomes. Instead of conversations, we send high-speed communications back and forth among ourselves and we search constantly for all sorts of magic to accelerate friendship, encounter groups, sensitivity training, sex-on-the-run, all intended to produce instant intimacy in a high-transience evironment.[6]

In addition to the argument of rapid Change rendering everything old, obsolete, Western cultural domination over non-Europeans is also justified on the pretext that their all-round well-being and happiness is infinitely improved under the new order. Therefore, the destruction of the indigenous culture is no loss.

A deep problem of values is imbedded in the life histories of these men in motion. The moral issues of modernization often are reduced to this : Should they want what they want? Since they want what we have, if we resist, the temptation to adjudicate conflicting preferences among others, at least long enough to see how they consider these options themselves, then we have a sounder basis than our own conventional values

6. "Future Shock," Alvin Toffler, *Dialogue*, Washington, D.C., Vol. IV, No. 2, 1971, pp. 3-8.

for moral judgment. For example, a very powerful finding in our study is that Middle Easterners who are modernizing consider themselves happier than those who remain in the traditional lifeways. This is in striking contrast with the impressions conveyed by some observers often from highly modern settings, who feel that the undermining of traditional ways by new desires must result in a net loss. But these regrets are not felt by the modernizing peasants, nomads, or beduin themselves or at least felt less disapprovingly by them than by the moderns who study them and love the familiar way they used to be. (pp. 73-74)......

Whatever merit the conventional dictotomy or urban anomie versus rural stability may have possessed once upon a time somewhere, in the Middle East today, people talk as if they never heard such nonsense. In every country, the rural villagers declare themselves the most unhappy fellows. In every country the modernizing individuals are considerably less unhappy and the more rapidly the society around is being modernized, the happier they are. The index of happiness rises as more people are able to get what they want. Traditional society is passing from the Middle East because relatively few Middle Easterners want to live by its rules.

As the patriarchal family loses command, other ancient behavioral routines are opened to question. As men move out of the lifeways of rural subsistence agriculture, the women are no longer counted as essential units of the family's total labour force. The housewife often remains a conservative influence but the daughter takes advantage of her new opportunities for education, adventure and excitement. As the boy is no longer his father's shadow, the girl is no longer her mother's replica. Thus mobility liberates the newer generations of both sexes and the foundations of traditional society are undermined. Traditional customs and institutions have proved utterly defenseless against the inroads of the mass-media, especially the cinema. Where the impact of the cinema has been massive and sustained as in modern Lebanon, the results are highly visible. Says Albert Hourani, a prominent Lebanese

scholar. "The process of change is being speeded by one manifestation of Western civilization, above all—the film which expresses a conception of the relations between man and woman which are far from those prevalent in the 'Islamic world. (pp. 398-400)[7]

What are the chief attractions of Western culture for the modernizing youth in non-European lands?

One sad young girl, her eyes red from crying at the start of our interview, had been educated in Beirut but was living with her wealthy family in the only decent house of an impoverished village. Despite her own relatively comfortable life, she was "deeply disappointed". She was bitter against the life of women in the Near East where she is not respected "but treated like an animal with no feeling."

This girl's discontent is stimulated by her constant exposure to American communications. "In Lebanon," she says, "wherever we walk, we see something American—books, magazines, goods, schools. In our school, nearly every lecture in Friday's assembly was about America. The films we were shown in school were all about life there."

Her favourite Hollywood film depicted Ava Gardner's success in turning a respectable man into a gambler. This pleased her "because it shows the influence of a woman on a man's life."......

The allure of a foreign environment increases among those who, having formed larger expectations, feel deprived in their native milieu. Another young girl, chafing under parental restraint, would like to live in America. She says: "People there are free in all ways, especially women. They are free to come and go, to choose the life they want to live. They are independent and responsible only for themselves with no father or mother to count their steps and control their move-

7. *The Passing of the Triditional Society: Modernizing the Middle East* op. cit.

ments or behaviour."

America represents a life of fun, luxury and good times for transitional females. Says one: "I love American films because they depict a way of life without a touch of drabness. It is full of fun."[8]

Is the accelerating pace of westernization of non-Europeans really promoting a genuine improvement in their happiness, health, social, mental and moral well-being? Let us now see what this "modernization" means to the black people in Africa:

Abel Ngasa is a thin, quick-moving, coffee-brown man of 46. He happens to be a Zulu but his story would be much the same if he came from any one of a thousand other tribes. He lives just outside a South African city in a racially-segregated government housing project called Newton. Abel is a Christian, a deaon in his church, a Sunday-school choir-master, a competent electrician, a devoted family man. Yet on three nights of any average week, he will come home sodden drunk, rage at his eldest son, frighten his babies, and beat his wife. He is a sick man. Yet his clinical diagnosis—chronic malnutrition, chronic alcoholism, cirrhosis of the liver—do not explain his ill-health. To understand that, one must know at least a little of his life history.

He was born on raw farmland 100 miles away. The fifth of eight children, he grew up in a sprawling company of parents and grandparents, sisters, cousins, brothers and uncles. Every one of them worked and no one went hungry. It was a deceptively simple world. When Abel was five, he cared for the chickens as his older brother had done before him; when he was six, he watched the goats, when he was seven, he herded cattle. If his mother had to work in the fields, there were plenty of sisters, cousins and aunts to hold the newest baby. If

8. *Ibid.*, pp. 200-203.

someone was sick, he was nursed. His child-rearing was the same as his mother and father had had.

Two things changed the pattern. When Abel was seven, he went to a Christian mission school and began to learn about another world. When he was nine, he was catapulted into that other world; his father, mother, two brothers and he moved to the city. Their house was different, their food was different, the people were different; suddenly the world was full of strangers behaving strangely, speaking different languages. The family was different too. There was no network of supporting relatives. The fields and cattle were gone; people worked for money. There was always talk of police and passes, jobs and jails. Here Abel Ngasa grew up, went to school, learned a trade, learned to drink, speak English and Afrikaans, became a Christian and married.

Years later, his family moved to Newton. After the smells, the filth and squalor of the slums, Newton looked pleasantly suburban. Its roads are paved. Some of the houses have electric light; all have piped running water. Scattered among the houses are churches, schools, a community centre, shopping centre and a community health clinic. But anomie and chaos are here too. Ninety per cent of the parents are rural born; 75 per cent of the children are city-born. Of the children under 16, a third are not living with both parents; 23 per cent of the Newton mothers work away from home. Adolescents are on their own; there are juvenile delinquent gangs and today every third baby is illegitimate.

A quick look at the next generation—at Hamilton Ngasa, first of the city-born—reveals the same story of change, but even more rapid. In his mid-twenties, Hamilton is an enterpreneur, half-owner of an old lorry, operator of a laundry round. In his twenty-old years of life, he has been successively schoolboy, truant, delinquent, convict, factory-worker. vagrant, syphilitic and hospital patient, Christian, agnostic, and African nationalist. New tight-lipped and self-contained, he has a cold wariness of white people and contempt for his father's intermittent efforts to play the patriarch.

On a card in the Newton health centre, is a list of clinical diagnoses for Evelyn and Hamilton and all the others who are crowded into Abel Ngasa's two-roomed house. Frank, aged 21, is delinquent and an alcoholic and has been treated twice for venereal disease. Holly, aged 16, a gifted high-school student, has anaemia. Elizabeth, aged 14, is infested with roundworms. Faith, aged ten, is blind in one eye. Mabel, aged 9 has tuberculosis. The younger children suffer from malnutrition, ringworm and decaying teeth.

The fundamental problem has been most forcibly stated by the U. S. diplomat, George Kennan. "Whenever the authority of the past is too suddenly and too drastically undermined; wherever the past ceases to be the reliable reference book of human problems; wherever the experience of the father becomes irrelevant to the trials of the son—there the foundations of man's inner health and stability begin to crumble. These, unfortunately, are the marks of an era of rapid technological and social change."[9]

Now let us travel half-way around the world to see how the same process of social, cultural and moral disintegration has afflicted America's nearest neighbours—the Indian population of Mexico:

Dr. Oscar Lewis' study of five ordinary days in five different Mexican families, illustrates the little recognised dynamics of poverty. To me, among the striking things about these families are their general malaise, the rarity among them of genuine happiness or contentment, the rarity of affection. We may note that the most dreary, the most utterly loveless, the most hateful are the wealthy Castro's handled with a magnificently brutal frankness, a family to dismay Chekhov,[10] to make Zola's[11]

9. "Waking Sickness— Scourge of the New Africa," Dr. H. Jack Geiger, *Readers Digest*, April 1961, pp. 39-43.

10. Famous Russian playwright (1860-1904).

11. Famous French novelist and journalist (1840-1902).

hair stand on end. Is this reasonable? Can we believe it? Can we accept as characteristic the repeated elements of decaying or decayed religion, broken families, unions out of wedlock and adulteries? All the families described in this book consist of people whose culture is in transition. Here is the greatest export of the Euro-North American family of nations – a new material culture that shatters the nonmaterial culture of all the peoples it reaches and today is reaching them all. All over the world, people are hating the light-skinned machine age nations and busily aping them. One of the first returns they receive is cultural desolation.

Let us look again at the Castro's. They have achieved a North American material culture. They own a two-toned car and plumbing; they even eat a North American breakfast. At the end of the day, Senora Castro curls up with a Spanish translation of an American best-seller. Yet they have not really entered modern Western civilization; they are merely uprooted, divorced from the enrichments of their own sources, without having received any substitutes other than material objects; they are sounding brass and tinkling cymbals, being without love, true to nothing.

The malaise I am discussing extends over the whole world. A portion of the dynamics of the poverty of the so-called "underdeveloped" countries is that in many instances, an old, physically satisfactory, primitive existence is replaced by an unsatisfactory, impoverished existence as peoples become caught in the economic web that is inseparable from the extension of the Age of Technology. Typically the cultural shock results in a breakdown of the basic social unit—the family. Most "whole" cultures, cultures in which people follow long-established adaptations to themselves, each other and their circumstances, reward their participants with what can be loosely termed as "satisfaction." It is characteristic of breaking or broken cultures that they no longer give satisfac-

tion; no longer make "life worth living."[12]

The worst sufferers of this universal social, cultural and moral breakdown are the children. The decay of religion, the weakening of kinship ties and the extreme contempt of the younger for the older generations in their blind, uncritical worship of Change for its own sake, are all guaranteed to make the new generation unruly, disrespectful, ill-mannered and lead to hooliganism and delinquency.

> Isabel Castro's three sons were disrespectful, ill-mannered and cruel not only with each other but also with their mother and sister and especially with the servants. In school, they were poor students and behaviour problems. Rolando and Manuel had already been expelled from several schools. Rolando, only fourteen, had begun to develop effeminate mannerisms and the principal of his present school had alarmed Isabel by advising her to take him to a psychiatrist.[13]

To justify its claim to universality, a civilization must propagate universal, moral and spiritual values. Contemporary culture is conspicuous by the complete absence of such values. Ideologically, it has nothing to offer but naked selfishness, irresponsible pleasure-seeking and pure and unadulterated materialism.

The most conclusive proof of western civilization's parochial character is the devastating fact, despite all propaganda to the contrary, that it is exclusively reserved for white Europeans only. From ancient

12. *Five Families:* Family-Life in Mexico Today, Oscar Lewis, introduction by Oliver La-Farge. A Mentor Book, New American Library, New York, 1959, pp. viii-*x*.

13. *Ibid.*, p. 287.

Greece to the present day, one of the blackest stains on the reputation of this culture is the persistence of racial discrimination which makes it virtually impossible for non-whites to participate with the whites on equal social terms. The black man may become a Christian; he may adopt an English name; he may follow the Western mode of life; he may earn the highest university degrees with honours and distinguish himself in the professions but still he can never be the social equal of the white man. No matter how high his attainments may be, the non-white is always inferior to the white. This is the real reason for the present poverty and backwardness of Asia, Africa and Latin America. Were Western civilization truly universal, non-Europeans would have risen to the same scientific, cultural and economic standard as the Europeans and enthusiastically participate in the arts and sciences on equal terms. The westernization of the non-European world would result in a great cultural renaissance and scores of educated, brilliant and cosmopolitan Asians and Africans would make significant contributions to the progress of humanity in every field. But the fact nobody can deny is that this has never happened. Rather, the westernization of Asia, Africa and Latin America has produced an unprecedented intellectual sterility and cultural desolation. The most striking evidence of the failure of the non-European world to participate on equal terms in modern culture is the rarity of non-whites and non-Europeans on the list of Nobel Prize winners during this century. Among the several hundreds of notables who have been awarded the

Nobel Prize since 1901, Sir Chandrasekhara V. Raman, an Indian was awarded the Nobel Prize in Physics in 1930; Hideki Yukawa, a Japanese, also awarded the Nobel Prize in Physics in 1949, and in 1957, two Americans of Chinese origin were also awarded the Nobel Prize in the same field. In 1913, Sir Rabindranath Tagore, a Hindu poet was awarded the Nobel Prize in Literature and a Puerto Rican, Juan Ramon Jimenez also was awarded the Nobel Prize in Literature in 1956. Two American Negroes have been awarded the Nobel Peace Prize—Dr. Ralph J. Bunche in 1950 and Martin Luther King Jr. in 1964 and one South African black man, Albert J. Luthuli in 1960. Thus out of more than 360 distinguished scientists, writers and statesman who have been awarded the Nobel Prize, only nine are non-Europeans and non-white.[14] This offers the most conclusive proof that despite all its westernization, the full benefits of modern learning and cultural opportunities have been denied to the Asians and Africans. Western imperialism is far from dead. Since World War II, cultural imperialism has replaced political imperialism. Today imperialism, however subtle and indirect, is no less real than it was a century ago. Cultural imperialism is most aggressive in the educational systems and mass-media of non-European lands. Everywhere its effect is the same, producing among the youth, inferiority-complexes and complete psychological demoralization, blocking all constructive achievement and creative activity. Thus

14. "The Nobel Prizes," *Readers Digest* 1966 *Almanac*, Readers Digest Association, New York 1965, pp. 584-591.

they cannot create anything original on their own initiative; they can only imitate.

Comments the brilliant Lebanese scholar—Albert Hourani:

> To be a Levantine is to live in two worlds or more at once without belonging to either; to be able to go through the external forms which indicate the possession of a certain nationality, religion or culture without actually possessing it. It is no longer to have standard values of one's own, not to be able to create but only able to imitate. It means to belong to no community and to possess nothing of one's own. It reveals itself in lostness, cynicism and despair.[15]

Now let us look at the devastating effects of this cultural imperialism on a distinct ethnic group which white America finds difficult to assimilate—the Puerto Ricans.

> One of the ways in which American education destroys, or tries to destroy, Puerto Rican culture is the language. From the first day a Puerto Rican child enters school, they tell us: "Only English is to be spoken here." This creates problems because we speak Spanish at home. From the time we start school, the teacher and the white American students start enjoying themselves at our expense. They call us "Spicks" and are always ridiculing us because we can't speak English. They put us to shame and we develop inferiority-complexes.
> As soon as the Puerto Rican child enters school, he realizes that the school is more or less all white. You look at the wall and see the breakfast which a typical American family should have: eggs, bacon, milk and fruit juice. You see this and think: "How come there isn't any of that at my home?" You then feel ashamed and refuse to describe the kind of

15. *The Passing of the Traditional Society: Modernizing the Middle East*, op. cit., p. 205.

breakfast you have. Then you continue looking at the wall and you see the houses and that in the homes of white Americans, everybody has a separate room. When you open your readers, the first thing you see is Dick and Jane and the white, blond-haired, blue-eyed family where papa works and mama stays at home playing the piano and doing little jobs around the house; you see that papa has a car and they have a grandmother who lives on a farm. Now this makes us feel ashamed because as a result of our economic situation here, many of us Puerto Ricans are separated from our families: we have a father here and a mother there. This was my problem and I would say to myself : "I don't have a father." This places us Puerto Rican students in a situation where we can't identify ourselves with those books.

Take history, for example. The only history that is ever studied is the history of Europe and America. They tell us that Abraham Lincoln was a great man because he freed the slaves but we don't hear a single word about Jose Emeterio Betences. They never tell us that he was the leader of the movement to free all the slaves in Puerto Rico so we grow up thinking that we really never had a great man in Puerto Rico ; that we haven't really done anything ; that we never had a history of our own. This makes us feel inferior ; we think that the Americans are the only ones who are worth anything ; that they are the only people who have ever done anything.[16]

The consequences of this cultural imperialism in Pakistan, Turkey, Iran and the Arab world are no different.

Throughout the Middle East, modernist intellectuals were shaped in the Western system of thought and valuation. Many of them went to school in the West or were educated

16. "Cultural Revolution: U.S. Style," *Impact International Fortnightly*, London, July 22, 1971, p. 15.

in Western universities between Cairo and Istanbul. They look and act and were trained to think like modern men. p. 408)....

The progressive young Syrian bureaucrat echoed dozens of respondents interviewed. He said: "When we see the lives of the people in the West at the cinema and compare that with our own lives, we find that we still have a long way to go before attaining their level. The films are like a teacher to us who tells us what to do and what not." (p. 400)...... Among the common people, the psychological problems of modernization are much more rudimentary. What is required is to "motivate" the isolated and illiterate peasants and tribesman, who compose the bulk of the area's population, to provide them with clues as to what the better things of life might be. (p. 411)[17]

This deep, crushing feeling of inferiority is the most striking psychological result of the bombardment of the non-European world with the Western gospel of materialism. This gives us an understanding of the reasons why on the list of Nobel Prize winners, not a single Muslim name appears.

Ibn Khaldun (1332-1406), the great historical philosopher and father of the science of Sociology, possessed penetrating insight into the motives which irresistibly tempt one people to blindly imitate another:

The vanquished always seek to imitate their victors in their dress, insignia, beliefs and other customs and usages. This is because men are always inclined to attribute perfection to those who have defeated and subjugated them. Men do

17. *The Passing of the Traditional Society: Modernizing the Middle East*, op. cit.

> this either because the reverence they feel for their conquerors makes them see perfection in them or because they refuse to admit that their defeat could have been brought about by ordinary causes and hence they suppose that it is due to the perfection of the conquerors. Should this belief persist long, it will change into a profound conviction and will lead to the adoption of all the tenets of the victors and the imitation of all their characteristics. This imitation may come about either unconsciously or because of a mistaken belief that the victory of the conqueror was due not to their superior solidarity and strength but to the inferiority of the customs and beliefs of the conquered. Hence, arises the further delusion that such an imitation will remove the causes of defeat. In fact, every country which has powerful conquering neighbours tends to a large extent, to imitate those neighbours as we see among the Spanish Muslims today in respect to their Christian neighbours. For today, the Spanish Muslims are imitating the Christians in their dress and ornaments and indeed in many of their customs and institutions even to the extent of having statues and pictures on the walls of their houses and shops *And in this, the careful observer will mark a sign of inferiority.*[18]

When Muslim power in Spain was supreme, Christian Spaniards readily adopted the Arabic language, dress and mode of life characteristic of the Moors even when they remained steadfast in the Christian faith. When Muslim power declined and the Christian monarchs gained ascendency, this process was reversed as Ibn Khaldun himself witnessed and described. Like the westernized Muslims of today, those Spanish Muslims in Ibn Khaldun's time who imitated the Christians must have considered this the

18. *An Arab Philosophy of History*: Selections from the Muqaddimah of Ibn Khaldun, translated and edited by Charles Issawi, Wisdom of the East Series, John Murray, London, 1950, pp. 53-54.

fashionable and smart thing to do. But what was the ultimate fate of those Muslims (along with the Jews) who sought entry into the orbit of European civilization?

Torquemada's instructions to the Inquisition have shown us that the tribunal gave the first encouragement to *limpieza* by excluding from all public office anyone condemned for Jewish or Islamic practices. Individual authorities quickly extended this disability to any member of the family of those condemned. Soon public bodies everywhere began to exclude any convert, even those who had no quarrel with the Inquisition. It is at this stage that *limpieza* ceased to be a defensive mechanism against heresy and became openly racist. Since the statutes clearly discriminated against orthodox Catholics simply because of their ancestry, the use of the word, "racism" is inescapable. With the success of the statutes, it soon became necessary when seeking public employment to prove that one was not descended from any but "Old Christians."

In theory, the Inquisition listed the sins of the fathers only up to the second generation and this was supported by Church canon law. But the zeal of *limpieza* did not stop at this limitation. If it could be proved that an ancestor had either been made to do penance by the Inquisition or was a Moor or a Jew, then his descendant was condemned as "impure" blood and correspondingly disabled from any pubic office. Therefore it was a supreme necessity for all applicants to public positions to draw up detailed geneologies to prove the "purity" of their lineage. By the end of the 16th century, geneological proofs of this sort were a compulsory requirement to join the military forces and to seek admission in all of the important colleges and universities. Some applicants were compelled to go through legal processes which lasted for years with all the attendant expenses, before a proper geneology could be drawn up. Others resorted to perjury to gain posts, thus involving themselves and all their

witnesses in heavy fines and infamy when the tribunal discovered their "crime" of "impure" ancestry. Frequently applicants were disabled simply by the malicious gossip of enemies because even rumours of "impurity" were at times accepted by the courts as valid evidence.

Geneology became a social weapon and in a society where the geneological proof was one's passport to a career in the Church and State, it may be safely assumed that racism was an integral part of the system of government. The importance of the infamy that was attached to racial "impurity" cannot be exaggerated. The honour of a Spaniard lay in his religion and his race. If either of these were disputed, it would bring shame and disgrace upon himself, his family and all his descendants.[19]

This systematic and methodical exclusion of all non-European races, nationalities and cultures from participation in European culture on a plane of social equality has been the consistent and dominant policy Western civilization throughout its history.

The United States of America was proudly proclaimed by its founders as "the great land of opportunity." States the American *Declaration of Independence* (July 4, 1776) which is supposed to embody the highest ideals of secular, humanist democracy:

"We hold these truths to be self-evident—that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty the Pursuit of happiness. That to secure these rights, Governments are instituted among men, deriving their just powers

19. *The Spanish Inquistion*, Henry Kamen, A Mentor Book, The New American Library, New York, 1965, pp. 128-130.

> from the consent of the governed. That whenever any form of Government becomes destructive to these ends, it is the right of the people to abolish it and to institute a new Government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness......"

But just as much as in Europe, the right to "life, liberty and the pursuit of happiness" was restricted in America to white people of European origin. From its very inception, the pages of American history have been marred by the curse of racial discrimination. During major portion of the 18th-19th centuries, a major share of the revenue of the country was dependent upon the African slave-trade. Not only that, but the most esteemed Founding Fathers of America—George Washington and Thomas Jefferson were both owners of hundreds of slaves. Although Thomas Jefferson openly condemned slavery as an "abhorrent institution," degrading both the slave and the slave-owner, he continued to hold all his slaves until his death because to free them would have spelled financial ruin to himself and his family. Jefferson thought that the slaves ought to be freed "eventually" but should be shipped back to Africa because the white and black races could never live harmoniously together in the same society on equal terms. Next to Washington, Abraham Lincolon (1809-1865) is considered as the greatest President and noblest humanitarian in American history. His life and works are studied in American schools as the highest expression of American democratic ideals. He is most widely known throughout the world to have bought about the freedom of the slaves.

But his real views on the subject of racial equality were revealed in the historic Lincoln-Douglas debates (August-October 1858). Declared Abraham Lincoln:

"Anything that argues me into an idea of perfect social and political equality with the Negro is but a spacious and fantastic arrangement of words by which a man can prove a horse chestnut to be a chestnut horse! (laughter) I will say here while on this subject that I have no purpose directly or indirectly to interfere with the institution of slavery in the States where it already exists. I believe I have no lawful right to do so. I have no intention of introducing political and social equality between the white and black races. There is a physical difference between the two which in my judgment will probably forever forbid their living together upon the footing of perfect equality and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favour of the race to which I belong having the superior position....

I agree with Judge Douglas that the black man is not my equal in many respects—certainly not in colour, perhaps not in moral or intellectual endowment....I repeat most emphatically that I am not nor ever have been in favour of bringing about in any way the social and political equality of the white and black races (applause)—that I am not nor ever have been in favour of making voters or jurors of Negroes nor of qualifying them to hold office, nor to intermarry with white people and I will say in addition to this that there is a physical difference between the white and black races which I believe will forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, I, as much as anyone else, am in favour of having the superior position assigned

to the white race."[20]

Now the black man has lived on American soil as long as the whites; he is totally integrated into American culture foı he knows no other. Almost none have the slightest knowledge, much less connection with their tribal ancestry in Africa. They speak no other language but English; all have adopted English names and are almost 100% Christian. Yet despite the fact that more than a century has elapsed since the Emancipation Proclamation which outlawed slavery, the black man is still considered socially inferior to the white man and race-relations remains one of the foremost problems the country must face.

The very blackest of all the pages of American history is the unscrupulous, systematic, methodical dispossession and extermination of the American Indian. If anything, the fate of the American Indian has been even worse than that of the black man. Yet instead of suffering the pangs of a guilty conscience, American historians justify the deplorable treatment the white colonists meted out to these aboriginals as essential and unavoidable since they were after all, still savages who had not advanced beyond the Stone-Age stage of culture; and because savagery and civilization could not co-exist in the same society, the former had to be annihilated to make room for the unhampered progress of the latter. Even today, those who try to defend the rights of the Indian to his lands and property are scorned as "sentimental" and "unrealistic."

20. *Abraham Lincoln: A Documentary Portrait Through his Speeches and Writings*, Don E. Fehrenbacher, A Signet Classic, New American Library, New York, 1964, pp. 105-106.

The sons of the soil were quick to absorb the benefits of civilization as rapidly as they could. Many of them were superior mentally and physically to the colonists from Europe and provided a fair chance, no doubt would have provided the country with outstanding citizens. Now let us witness the tragic fate of the Five Civilized Tribes who willingly adopted the religion and mode of life of the whites, even to the extent of formally requesting the U.S. Government official admission on the basis of complete loyalty as American citizens as an Indian state in the Union.

With the influx of new settlement into the southern states (colonies no longer), the world of change spun faster for the Civilized Tribes who turned still more to the ways, fashions and ideas of their white neighbours. The Cherokee built roads, schools, churches, had adopted a system of government modeled on that of the United States and a Cherokee warrior crippled in a hunting accident, devoted himself to perfecting a system of writing the Cherokee language. He had had no education, and neither spoke nor wrote English but after 12 years of work, produced in 1821 a workable alphabet of Cherokee characters. The Cherokee studied it with such enthusiasm that within a matter of months, thousands could read and write. A printing press was obtained and in 1828, the Cherokee began publication of a regular newspaper. (p. 217)....
When the Spanish domination ended in the South-East, the Five Civilized Tribes were no longer of any use to the U. S. Government as buffer states. White settlers moved in all over the back country. Indian tradesmen and merchants east of the Mississippi were of no further importance. The spirit of the white frontiersmen—"clear the Indians out"—had already outgrown all opposition to become the prime moving force behind American policy when in 1828, it took over the government

completely with the election of Andrew Jackson—the embodiment of the frontier spirit—as President. One of the first pieces of business for the new administration was the passage of what was known as the "Indian Removal Bill" which became law in the spring of 1830 and was aimed specifically at the powe ful intact nations of the South-East—Choctaw, Chicasaw, Cherokee and Creeks. Force was necessary since these nations did not want to move. The states principally involved—Georgia, Alabama, and Mississippi—all at once passed legislation outlawing tribal governments and placing Indian nations under the jurisdic tion of the State laws. Indian lands were now wide open for trespass by anyone, including liquour dealers. Bootleggers of liquour crowded into Indian territory and grog shops thrived like blossoms of spring. States laws were enacted prohibiting a court from accepting the testimony of an Indian against a white man so that a claim, no matter how fraudulent, brought by a white man against an Indian could not be legally protested. White squatters and land speculators moved in by the swarm, stripping the Indian of their lands and property by fraud, liquour and force. Large numbers of Indians, many of whom had been comfortable and prosperous, took refuge in the forests or the swamps in terror, divested of their possessions and driven from their homes. Sometimes they were even divested of the clothes they were wearing by frolicking, armed whites. All appeals were referred to a protest to President Jackson whose solution was the wholesale exile of the entire population of the Civilized Tribes to the West at once.

It happened to be an unusually hard winter. The Mississippi River was so choked with ice as to be impassible for days at a time. There was zero weather and heavy snow. But still these Indians had to leave their homes and march to exile, destitute and nearly naked. Cholera appeared in the summer of 1831, setting up a belt of death which halted most traffic but through which the armies of Indian exiles had to be moved, the Federal Government and the states concerned being inflexibly opposed to any delays.

Pressure and harassments notwithstanding, the Indians left

> their homeland with the greatest reluctance. They did not share the white frontierman's restless passion to be always moving on. The whites could not comprehend the Indians' passionate attachment to their land. "They cannot appreciate the feelings of a man who loves his country," said the Creek chief, Eneah Emathla. Some watching whites were moved and some amused when departing Indians went about touching leaves, trees, rocks and streams in farewell. . . . . . So the educated and the ignorant, the good and the bad, those used to high-style gracious living and those from huts in the depths of the forest were herded together, reduced to the lowest common denominator by liquour, degradation and despair. (pp. 222-224). . . . . Said newspaper stories of the time: "To see a whole people destitute of food—the incessant cry of the emaciated creatures being "Bread! Bread!" is beyond description. The existence of many of the Indians is prolonged by eating roots and bark of trees. Nothing that can afford nourishment is rejected, however offensive it may be. They beg their food from door to door. It is really painful to see the wretched creatures wandering about the streets haggard and naked. (p. 227).[21]

All Indian tribes throughout the continent were treated by the U.S. Government in the same manner with no apology. During the major portion of 19th century, the U.S. Government even went so far as to pay groups of outlaws called *vigilants* considerable sums of money to rid newly settled territories of Indians. Indians by the thousands were hunted down and slain exactly as one would hunt wild animals. Though President Andrew Jackson (1829-1837), a fanatical Indian-hater, must bear a large responsibility for these atrocities, he is still uncritically praised in all

21. *The American Heritage Book of Indians*, William Brandon, Dell Publishing Co., New York, 1961.

courses in American history in the schools, colleges and universities, as a great national hero. And to this day, the surviving Indians are the most impoverished, backward and downtrodden of all the people in America.

In the Western mind today, the Palestinian Arab is the equivalent of the American Indian. Western support for Zionism has strong racial overtones. Zionist propaganda never fails to represent the Jews as white Europeans, the ambassadors of the progress and prosperity of modern Western civilization to the benighted East. Simultaneously, the Arabs are always depicted as subhuman, uncivilized Asiatics. Writes the late Bartley C. Crum, a pro-Zionist Roman Catholic lawyer, appointed by President Truman in December 1945 as a member of the Anglo-American Committee of Inquiry on Palestine:

> Cairo was a revelation—and a long step forward in my education. Here for the first time I began in a limited measure to understand the world of Islam. In this hot, sun-baked city, I saw the Arab in his native habitat and native dress, incredible numbers wearing their long, single-piece night-gown like robes, representing a degree of poverty and a level of subsistence I had seen nowhere in the Western world and I was sickened. (pp. 146-147). . . . . During the train's interminable pauses in Egypt, I had had my fill of desert scenes—the mud hovels, the faceless children, for so they appeared, wrapped up in the same non-descript robes of their parents, the slow, painful, miserable existence.
>
> But once in Jewish Palestine, the tempo and color of life changed sharply. Things seemed to quicken, to become more alive. Children were suddenly no longer tiny bundles of rags but youngsters wearing shorts with sturdy arms and legs and open smiling faces, alert and human again. (p. 159). . . . .

> As we drove through the coun try, I became aware of a remarkable physical phenom enon. Many of the Jewish children I saw were blonde and blue-eyed, a mass mutation I was told, that is yet to be adequately explained. (p. 192)....... My gateway to Tel-Aviv was through Jaffa, which possessing the atmosphere of an overgrown Ar ab village, reminded me of Cairo. Driving into Tel-Aviv, you saw the houses become more habitable, the streets grow wider and tree—lined and you realized that the Jews had done this because they wanted wide streets, they wanted trees and green places for the children to play in. The Arabs had blighted the land for centuries and now the Jews were the first to remove that blight. In Tel-Aviv they had built a thriving city of nearly 200,000—a thoroughly civilized community with tree-shaded boulevards, with opera, theatre and art galleries, with playgrounds, modern schools, with buses and apartment houses. I had no idea that in Tel-Aviv you could stand on a street corner and say—"This might be any modern American town." But you could! And I thought to myself, Here before my eyes is proof that Palestine Jewry is bringing civilization to the Middle East. (pp. 195-196).[22]

According to Westerners imbued with this variety of pure and naked materialism, poverty and backwardness are not misfortunes which entitle those afflicted with sympathetic assistance but rather constitute such unpardonable crimes that if the Arabs are judged by Zionism as guilty, they deserve no human rights at all!

The late Mrs. Eleanor Roosevelt (d. 1962), one of the most zealous of American Christians in her support for Zionism, justifies the expulsion of the Palestinian Arabs on this curious pretext:

22. *Behind the Silken Curtain*, Bartley C. Crum, Simon & Schuster, New York, 1947.

Prejudices must be put aside and the whole refugee problem looked upon as an economic one. The industry and energy of the Jews of Israel, the skills, the organizing ability and technical knowledge they brought with them from Europe if applied to the problems of the Arab economy, could do much to raise the standard of living in every country of the area. Instead, the Arabs want only to wipe out the Israelis. Even if this were possible, such a war would be a grievous thing. Although the Arabs would gain some land and the refugees could return to what homes they left, they would not put into the country the intelligent work that the Jews have done. All development would stop. The land would deteriorate; barren plains and dry deserts would reappear where tree-planted fields and productive farms and industries now flourish. The loss would not be only to the people of Israel but to the future economic development of the entire Middle East.[23]

But this picture, widely accepted among westerners as it is, is thoroughly distorted, ignoring the fact that a significant number of urban, upper-class Palestinians are as highly-educated in the modern manner, sophistocated and cosmopolitan as any Israeli.

The professional class among the Palestinian refugees are the most westernized group in Jordan. All but two whom I interviewed spoke English fluently. Indeed, one of the women was so westernized that she could read Arabic only with difficulty. Half of the group had travelled in Europe and 23 of them regularly read such American periodicals as "The New York Times," "Time Magazine," "Life" "Ladies Home Journal" and "Vogue." Striking evidence of their modernization was a strong preference for western music. One of them complained : "The Arabic music of the local radio stations is

23. *India and the Awakening East*, Eleanor Roosevelt. Harper & Brothers, New York, 1953, pp. 33-34.

not applicable for the educated classes." A high-ranking civil servant explained his cosmopolitan tastes more more fully: "The musical programmes from Turkey are varied every night. One night they have a very nice selection of Greek tangos—really very sensational. Another night they have American pop music, jazz and swing, which is also very refreshing. On still another occasion they have an excellent series of classics—Beethoven and Schubert."[24]

Now it matters not at all to the West how thoroughly westernized these Palestinians are—for they cannot change the fact that they are still Arabs and therefore classified as non-Europeans and non-whites and thus despite their uncritical adoration of Western culture, despised as out-castes. What benefits have these Palestinians derived from their westernization? The very culture they have adopted is directly responsible for their arbitrary deprivation of all political rights to their homeland, their loss of nationality, their homelessness, rootlessness and exile and the justification it provides the alien Jewish immigrants to continue living on their stolen property. In these respects, the Christian Palestinians have been just as thoroughly and efficiently dispossessed by the Israelis as the most illiterate *fellahin* and *beduin*.

The U.S.S.R. is often cited by Western experts as a most spectacular model of the successful modernization of a backward, non-European land. But racially the Slavic Russians are white Europeans although before the reign of Peter, the Great, their culture was

24. *The Passing of the Traditional Society: Modernizing the Middle East*, op. cit., pp. 344-345.

derived from oriental Byzantium. In its essence, Russian imperialism was and is no different from the imperialism of any other European power and just as oppressive, if not more so. The historical record of Russia in her treatment of racial and ethnic minorities is just as black as that of America. Under Communism, as much as under the previous reign of the Czars, the U.S.S.R. is completely dominated by the Slavic Russians. Very few members of other racial and ethnic groups have attained key positions of power and leadership. Just as under the tyranry of the Czars, under the despotism of Communism, the Slavic Russians have not hesitated to resort to the genocide of entire racial and ethnic groups wherever expediency dictated.

There remains one nation yet to be discussed—Japan, no doubt the most outstanding example of the modernization of any non-European land. Japan is most remarkable of all because the Japanese are non-Christians, non-whites and non-Europeans. Alone among all the countries of Asia, Japan is a thoroughly "developed," industrialized country with a first-class efficient system of universal compulsory education resulting in a population almost 100% literate and living standards comparable to many parts of Europe. The sophisticated products of Japanese industry today, in great demand throughout the world, attain the best international standards. Now to all appearances, the example of Japan would seem to be sufficient proof that Western civilization is universal, transcending the barriers of race, creed and geography.

But what of the fate of the Japanese during World

War II? Although I was then only a child, I retain vivid memories of the intense anti-Japanese propaganda launched by American leaders during those war years. It made a tremendous impression on me, young as I was, for everywhere you looked and everything you heard—whether over radio, the press and the cinema—singled out of the Japanese as a target for hatred, ridicule and contempt. In those days we called the Japanese "Japs" and all the cartoons in the comic books I used to read exaggerated their peculiar racial characteristics for us children to make fun of—their ugly yellowish complexion, slanting eyes, distorted with thick, horned-rimmed spectacles and hideous yellow, buck teeth. American citizens of Japanese origin were placed under strict surveillance. In California, where most of them live, thousands were incarcerated in concentration camps throughout the duration of the war. It did not matter that for the most part, these Japanese-Amercans were as loyal as any other Americans and that among those indiscriminately held under detention, had fathers, brothers and sons distinguishing themselves in the American armed forces. Although America was also at war with Germany, the Americans of German origin suffered no disabilities or restrictions whatsoever.

It is therefore no coincidence that on August 1945, America dropped the first atomic bombs on Hiroshima and Nagasaki. Neither of these cities had any strategic military importance. They were purely civilian targets and all the victims of this mass-slaughter were innocent civilians, including numerous women, children and infants. Even today, after more than a

quarter of a century, there are people in Japan still suffering and dying because of the long-term effects of atomic radiation. A year later, in 1946, amid the glare of publicity, the historic trials of the Nazi war ciminals took place in Nuremburg but curiously, no Western government even considered bringing to trial President Truman who ordered the dropping of the atomic bombs which certainly equalled, if not exceeded, in horror anything the Nazies ever did. Instead, the destruction of Hiroshima and Nagasaki was shamelessly justified and defended as a useful and constructive action to hasten the end of the war. Of course it was known that by 1945, Japan was already clearly the loser and would have surrendered anyhow but the sacrifice of Hiroshima and Nagasaki was assumed to be essential to save the American lives that presumably would have been lost had the invasion of Japan been undertaken. The value of Japanese lives was not worth considering for they, after all, despite all their modernization and westernization, still remain "Orientals" and Oriental blood is cheap. It is significant that nuclear weapons were never used against Germany.

By this stage, the reader should be convinced of Western civilization's parochial character, that despite its world-wide dominance, due to its superior energy, organization and technology, its benefits are reserved, with relatively few exceptions, for white Europeans only, that its deep-rooted racial prejudices and materialistic concept of life result in the absence of any genuine feelings of universal human brotherhood.

Is there any other civilization which can justly claim universality?

Before European imperialism arrived on the scene in the 15th century, the civilization produced by Islam was the most cosmopolitan, international and extensive in area that had ever appeared in recorded history. For more than a thousand years, politically and culturally, Islam reigned supreme over all of northern Africa, Western Asia, large areas of Central Asia, spread rapidly to India, even into China, clear across the Pacific Ocean to Malaysia, Indonesia and the Philippines. Spain was under Islamic rule for seven centuries and due to the rising power of the Ottoman Turks, Islamic culture strongly influenced much of South-Eastern Europe as well. Converts flocked to the fold of Islam from all races—black, brown, yellow and white. Economically, the Islamic world prospered by its extensive, long-distance international trade and commerce. Muslim merchants and tradesmen, who were often zealous missionaries, were the most adventurious, daring travellers and explorers. Only the Polar regions, Australia and the New World were unknown to them.* The universality of Islam and the civilization it produced is all the more remarkable because all this was achieved without any of the modern, mechanized means of communication and transportation.

Most of the major historic religions and non-Western civilizations were, and still are, parochial,

*Even some of these regions may have been reached by Muslim sea-farers before the advent of European imperialism. See "Did the Arabs Discover America Before Columbus?" M. D. W. Jeffreys, *Ramadan Annual of the Muslim Digest*, Durban, September-October 1975, pp. 65-71.

Judaism and Hinduism being among the most extreme in excluding outsiders on principle. Even Christianity, which is supposed to be an international proselytizing faith with organized missionary activity everywhere, is inextricably bound up with the history of Europe and shaped by its cultural atmosphere. To prove that historically, Western civilization and Christianity are inseparable, a prominent American missionary writes:

> The Roman Catholic and Protestant missionary is not simply a Christian ; he is always a *Western* Christian, carrying with him the fresh and modern outlook of the western world as well the Gospel of Christ. The missionary never fails to identify his Christian faith with Progress and social concern, which Eastern religions seldom include.[25]

Thus historic Ch istianity and Western cultural and political imperialism are inseparable.

The universality of Islam is proclaimed at the outset by the Divine revelation of the Quran:

> O mankind ! Lo ! We have created you male and female and have made you nations and tribes that you may know and understand one another. Lo ! the noblest of you in the sight of Allah is the most righteous. Lo ! Allah is Knower, Aware. (LIX : 15)

The Quran repeatedly refers to the different races, colours and languages of mankind as among the signs of Divine Creation.

The Hadith are even more explicit. Preached the Holy Prophet during his historic Farewell Address in Mecca during the *Haj* (11 A.H.):

25. *The Lands Between: the Middle East*, John S. Badeau, Friendship Press, New York, 1958, p. 105.

O people ! Verily your Lord is one and your father is one. All of you are descended from Adam and Adam was created from earth. There is no superiority for an Arab over a non-Arab nor a non-Arab over an Arab, nor a white skin over a black skin except in piety. Verily, the noblest among you is he who is the most pious.[26]

In contrast to the materialistic outlook of Western culture, which is determined by the vagarities of opportunism and expediency, releasing the most sordid human instincts of greed, ambition and cruelty in full force, the supreme authority of the Quran as infallible Divine revelation, bestows on its believers, a universal sense of values, a human dignity and self-respect and a constructive meaning and purpose to life, transcending all limitations of time and place. The *Shariah* is a universal law, excluding nobody—believer or non-believer, outside its all-embracing scope. So long as it was adhered to, the absolute, transcendental authority based on the fear of God and reward and punishment in the Hereafter as the source of ethical behaviour, safeguarded the Muslim community from the moral anarchy, social unrest and disruption and human degradation we see everywhere around us today.

The all-inclusiveness of Islam was evident from the start. Included among the most esteemed *Sahabah* (Companions of the Prophet) was Zaid, a black man whom the Prophet emancipated from slavery and then adopted as his son and finally put in command of

26. *Orations of Muhammad*, Maulana Ubaidul Akbar, Shaikh Muhammad Ashraf, Lahore, 1955, pp. 95-96.

the Muslim army where he was martyred fighting in Syria; Bilal, the Abbysinian whom the Prophet appointed as the first Muezzin to summon the people to prayers; Suhail, a Roman, and Salman, the Persian—all of whom have always been respected by Muslims everywhere as much as Prophet's Arab followers. Among the Mothers of Believers, the Prophet's wives, was Marya the Egyptian Copt, and Safiya, whose father was a Jewish chieftan. Among the masters of Hadith, the *Shariah*, theologians and saints as well as celebrities in the arts and sciences, appear many more non-Arabs of varied national and racial origins than Arabs even though they wrote most of their works in Arabic. This proves that peoples of all nationalities and races enthusiastically participated in Islamic civilization on equal terms and that the blight of nationalism and imperialism was unknown to them.

Contrast the ruthless politics of the "civilized" West towards aboriginal peoples with the humane, civilizing methods of the Muslims. Writes an English orientalist at the end of the last century:

> The marvellous success that has been achieved in Africa and Java, Sumatra and Mindanao in propagating Islam and its way of life has been largely the work of traders and merchants who have won their way to the hearts of the natives by learning their language, adopting their manners and customs and settling down and marrying their women, all the while quietly spreading the knowledge of their faith, first by converting the native women they married and the persons associated with them in their business relations. Instead of holding themselves apart in proud isolation, they gradually melted into the mass of the population, employing all the superiority of their intelligence

and civilization for the work of conversion.[27]

Thus many primitive peoples were civilized by the enlightenment of Islam without resort to genocide or forced "assimilation", racial persecution or any of the dehumanizing degradation and social disruption that have invariably accompanied the Westernization of non-Europeans.

Islam did not present its conception of the equality of man as an idle philosophy. It actually established a society based on that concept.

In that society, it united the different races and discrimination based on colour, language and nationality was eradicated. Not only that, it also established a world state on the basis of this same ideology and worked it successfully. The entire Muslim world was governed by the same law. All Muslims formed one family. If a person, irrespective of whether he came from the East or West, accepted Islam, he immediately became a member of the Islamic society and enjoyed the same rights and privileges. Whether one was a Negro, an Iranian, a Copt, or a Berber, he stood on the same footing in Muslim society after accepting Islam as did the kith and kin of the Holy Prophet (peace be upon him) and his Arab followers. His social status was equal to theirs. He could acquire the greatest eminence in the *Ummah* (Muslim community) on the basis of his moral qualities and character. The believer in Islam, whatever his racial links, place of origin, mother-tongue or colour, is a brother to every other Muslim and wherever he moves in a Muslim society, he enjoys the same privileges as other Muslims do. A Muslim from any part of the world could go to any Muslim land without any restrictions, move freely in that country, stay there as long as he wished, engage

27. *The Preaching of Islam*, Thomas William Arnold, Shaikh Muhammad Ashraf, Lahore 1896, p. 409.

in any trade, secure the highest government post in that country and marry without difficulty. Islamic history is replete with instances where a Muslim went out of his country and lived in other Muslim lands for decades. He might have studied in one country, engaged in business in another, become a minister or commander-in-chief of the army in a third one and then he might even go over to yet another country, settle there and get married. A well-known example is Ibn Battuta who during the 13th century of the Christian era, travelled through all the different Muslim countries for twenty-seven years. He did not need a passport or a visa to go to any of these countries. Nowhere was he questioned about his nationality. Nowhere did he find any difficulty in earning a living. He needed no permit to visit any place nor was any period fixed by the authorities for his stay. If he sought employment under any government, he was appointed without difficulty. From his native Morocco, he reached India during the reign of Sultan Muhammad Tughlaq. The fact that he had travelled from the farthest corner of northwest Africa never came in his way of his appointment as a magistrate in India. Afterwards, the Indian Sultan sent him to China as his ambassador. That proves that nothing barred his entering into diplomatic service. It clearly shows that at this time, not only the idea of commonwealth, but also common citizenship of the *Ummah* was fully operative. The manpower of the entire Islamic world was available to any Muslim country. The defence and protection of the world of Islam was the common responsibility of all Muslims. Until the beginning of the 19th century, these conditions prevailed in the Muslim world. What greater proof could there be of the fact that Islam not only furnished the theoretical and ideological bases of a world state and a world government that leading Western thinkers have been yearning for since World War I ; in fact, it brought such a state into being and worked it effectively for centuries.[28]

28. *The Unity of the Muslim World*, Sayyid Abul Ala Maudoodi, Islamic Publications Lahore, July 1967.

And here is the honest confession of one American who for the first time in his life, experienced during the *Haj*, the exhilaration of genuine universal human brotherhood :

> I only knew what I had left in America and how it contrasted with what I found in the Muslim world. About twenty of us Muslims who had completed the *Haj* were sitting cross-legged together in a huge tent on Mount Arafat. As a Muslim from America, I was the centre of attention. They asked me what about the *Haj* had impressed me the most. One who spoke English translated my answers to their questions into Arabic for the others :
>
> "Here I am among tens of thousands of *Hajis* from all over the world. They are of all colours from blue-eyed blondes to black-skinned Africans. But we are all participating in the same ritual, displaying a spirit of unity and brotherhood that all my experiences in America had convinced me could never exist between the white and the non-white. During the past eleven days here in the Muslim world, I have eaten from the same plate, drunk from the same glass and slept in the same bed (or on the same rug) while praying to the same God—with fellow Muslims whose eyes are the bluest of blue, whose hair is the blondest of blonde and whose skin is the whitest of white and in the words and actions and deeds of the "white" Muslims, I feel the same sincerity, that I felt among the black African Muslims of Nigeria, Sudan and Ghana. We are all truly brothers because our faith in the One God has removed the "white" from their minds, the "white" from their behaviour and the "white" from their attitude. I could see from this that if white Americans could accept the Oneness of God, then perhaps they too could accept in reality and wholehearted practice, the Oneness of man.[29]

29. *The Autobiography of Malcolm*-X, Grove Press, New York, 1965, p. 342.

All the foregoing arguments should convince the reader of one glaring fact; that however much, in out efforts to avoid the stigma of "backwardness" and be praised as "progressive", we Muslims submerge our identity and indigenous culture by adopting the Western out-look, ape the West in our dress, fashions, customs, mode of living and social organization and enthusiastically submit to most abject intellectual and spiritual slavery until hardly a trace remains of our past heritage, yet *the Westerner will NEVER accept us on a plane of equality with themselves.* All our efforts at Westernization will never succeed in raising us to the material and cultural level of the West. All we will ever be able to do is imitate and an imitation is always a poor copy of the original. An uncritical and blind adoption of Western standards will certainly doom us in the future to a permanent status of inferiority and eventual extinction.

Why then should we deprive ourselves of the material and spiritual benefits of being true Muslims? If we suffer loss in this world, Allah will surely compensate us in the Hereafter which is the real triumph. And once Muslims throughout the world discover the full potentialities of the faith of Islam, establish a full-blooded Islamic state and unite against its adversaries in the spirit of *Jihad*, no power on earth can harm us. Rather, the whole world, including the West, will be compelled to look to us for the effective medicines Islam offers as remedies for man's social, political, economic and moral diseases.

THE CALL OF ISLAM TO MODERN MAN

Two thousand five hundred years ago, the Greek philosophers announced to the world that mankind could achieve perfection entirely through the unaided application of his rational faculties. They assured us that a man's worth depended upon his deed—not his creed—and that morality had no relevance to theology. During the European Renaissance, the humanist philosophers were determined to prove that unlimited progress could be achieved if only the full development of the individual and the expression of his creative potentialities, unhampered by the restraint of any external authority, was regarded as the ultimate purpose of life. Somewhat later, Sir Francis Bacon in his NEW ATLANTIS assured us that science must inevitably supersede religion and that scientific knowledge, by bestowing upon man complete control over the forces of nature, would soon usher in an earthly Paradise of comfort, prosperity and happiness. He promised us that science would abolish death, old age, disease, poverty and war then all human beings would live together in bliss for ever after. During the so-called "Age of Enlightenment" which preceded the French Revolution, Voltaire preached that if religion was only abolished from the minds and emotions of man, superstition, bigotry, fanaticism and tyranny would be by-gone relics of the medieval era. Mankind, shorn of religious bigotry, would then abolish persecution and wars. brutalities and tortures would

become things of the barbaric past. A century and a quarter ago, Marx arrived on the European scene with his DAS KAPITAL and its concept of the Economic Man. Just liquidate the capitalist aristocracy, he assured us, and every trace of social injustice and exploitation would disappear and this earth would be transformed into a worker's Paradise. At the turn of the century, Sigmund Freud promised us that we need only abandon social restrictions on sexual behaviour together with all feelings of shame and inhibitions, nervous troubles and mental diseases could be prevented and cured and that was the panacea for universal happiness and peace of soul.

World War I and World War II were overwhelming refutations of the Gospel of material progress so confidently and complacently preached a century ago. The savagery of these wars brought home to the whole world that despite all the modern intellectual "enlightenment", despite all the spectacular progress in science, technology and medicine, there is more strife, more cruelty, more tyranny, more exploitation, more fanaticism, more disease, pain, hunger, poverty, social injustice and unhappiness now than ever before.

In the early part of this century, Germany had attained the acme of "civilization" and "progress." Her achievements in economic development, education, the fine arts and the sciences were unsurpassed. Yet during 1939-1945 Europe under Nazi-German occupation was plunged into the darkest nightmare of terror, horror and inhumanity. The atrocities committed by Nazi-Germany should have been more than enough to destroy the widespread delusion that high living standards,

universal literacy, and sophisticated technology automatically promote the moral improvement of man. The victims of the Nazi concentration camps took some comfort in the thought that if only their experiences could be publicized widely enough, this would never happen again. But it has. It is happening right now, not only in totalitarian dictatorships but even the "democratic" countries are indulging in the same methods only perhaps on a smaller scale.* Nazi-like atrocities are being perpetuated by Israel on the Arabs in occupied territories and on Israeli Arabs as well. In Vietnam the American crimes there equalled the Nazis in barbarism and brutality. Thus under the reign of "scientific" materialism, humans have progressed into darkest savagery only they have become sophisticated savages. At least primitive man was not so greedy or corrupt. Now virtually every country in the world is using the same instruments of torture and brutality and no end to the nightmare is in sight.

This is the call of Islam to modern man—that there is Almighty God and that man is individually accountable in all his works to Him and that transgression of God's law cannot escape drastic retribution on Judgment Day where each man will be eternally rewarded or punished accordingly. The Quran says that God is Compassionate, the Merciful One and the Holy Prophet tells us that God will have no mercy on those who are not kind to their fellow-men. This is the one and only prescription for the present age.

*See "Inside Voster's Death-row: South African Prisons," Brian Price, *The Pakistan Times*, Lahore, August 8, 1976.

This is the only remedy to end the nightmare. There is no other.

If the prescription is to be effective, the medicine must be pure. Any adulteration will make it of no avail. The remedy for the problems of the modern world is the adoption of absolute transcendental values. The fallacy that everything must change with changing times makes life devoid of meaning or purpose since there is nothing of permanent worth. It is responsible for our "throw-away" culture which considers everything "disposable." The relativity of values is responsible for the unprecedented epidemic of vulgarity and obscenity in the mass-media, of arts and entertainments, the generation gap, widespread alcohol and drug addiction and suicide as a leading cause of death. If everything must change with the changing times, human dignity and nobility of character are almost impossible to achieve since these are based upon permanence and stability in the moral order.

Yet the orientalists and their disciples in "Muslim" lands tell us that the orthodox formulation of Islam, its institutions and culture are archaic and must be drastically re-interpreted to adjust Muslims to modern life. They assure us that it is not Islam that is petrified but only its orthodox "traditionalist" interpretations!* What does Islam look like in modern garb? At a recent conference of the Federation of Islamic Societies of the United States and Canada, one of the speakers warned his audience that

Modern Trends in Islam, H. A. R. Gibb, Chicago University Press, 1945, p. 123.

Islam's prohibition of mixed dancing, music, picture and modern clothing was causing the erosion of faith among the young people born into Muslim families. Is the remedy for this erosion of faith that Muslims should revoke these prohibitions? To attract the young people, should Muslims follow the example of the Church and the Synagogue, build their mosques of the most modern architectural design, finance and support them with money from the liquour business and bingo games, permit mixed dances and parties on their premises, permit the girls to perform their *Salat* in mini-skirts, make the *Juma Salat* on Sunday instead of Friday,[1] and, in short, annul all the precepts of the *Shariah* which conflict with modern life-styles? One modernist who heads the Department of Philosophy at Delhi University insists that Muslims must face the reality that millions of people in the world today, Muslims included, have lost all faith in religion and become rebellious and defiant of religious sanctions. Therefore we find Islam being used as a rallying cry in boxing matches and on hockey fields and the only way, he says, to remove these absurdities is to renounce Islam as a complete way of life, assert frankly that the identity of religion with the state has failed in Islamic history, accept secularism as a fact of life and interpret Islam only in a narrowly religious sense as Christianity is understood in the West today. This is modern "Islam!" Those who

1. *The Arab Moslems in United States* : Religion and Assimilation, Abdo A. Elkholy, College and University Press, New Haven, Connecticut, 1966.

2. "The Muslim Attitude : A Plea for Re-orientation," Prof. Syed Vahiuddin, *Impact International Fortnightly*, London, February 22, 1973, p. 8.

insist that Islam be modernized, advertise to the whole world a philosophy of defeat and pessimism. Is this the way of Islamic revival? Can modern "Islam" have any attraction for contemporary man? The modernization and secularization of "Islam" can never have any enduring attraction for people on a large scale because it is based on defeat and compromise. It takes its position from weakness, failure and progressive retreat. If the doctrine and law of Islam must be reinterpreted now, then they must be reinterpreted again and again in the future as times continually change and therefore changed and reinterpreted out of existence!

The modernization of the Muslim world is the greatest single obstacle for the expansion of *Tabligh*. Since the Muslims all over the world are abandoning their heritage and adopting Western culture, one cannot show to the world a single genuine Islamic society and state. With the possible exception of Saudi Arabia, there are no Islamic states left because in one land after another, the *Shar'iah* has been abolished as the law of land. If the accelerating trends of Westernization are not checked at once, "Muslims" will soon be no more "Muslim" than Europeans and Americans are "Christians."

One cannot remain true to Islam and adopt Western culture at the same time because the latter rests on the foundation of a defiant denial of God and the authority of His transcendental law and morality and reward or punishment in the Hereafter. All of the modern arts and sciences, dress, architecture, manners, and entertainments reflect this materialistic philosophy.

Every aspect of a culture is a reflection of its ideals. There is no exception to this rule. Due to its superior technology, energy and organization, Western civilization has shattered every other culture. None have been able to withstand its might. The Westernization of the world could be compared to cancerous, malignant growth which destroys healthy tissue indiscriminately along with the unhealthy. There is no point in arguing that there are are some good things which must be used by everyone with profit. Of course, the achievements of the West in science, technology and medicine cannot be denied but the overall result of Westernization is the destruction of our entire identity. The so-called modern "Muslim" is a man or woman whose physical appearance, dress, manners, interests, tastes, inclinations, behaviour and conduct are indistinguishable from the non-Muslim. If there is no outward sign to distinguish a Muslim from a non-Muslim, then the designation, "Muslim" has entirely lost its meaning. How can we summon the call of Islam to modern man on this basis?

The earliest modernizers in the Muslim world a century ago were dismayed by the contrast between the material backwardness of the Muslims with the dazzling energy and concrete accomplishments of Europe. They thought that if only the Muslims could imbibe modern knowledge through modern education, their people would become just as strong, progressive and prosperous. Some, like Jamal-ud-Din Afghani and Shaikh Muhammad Abduh, sincerely believed that this was the proper road to Islamic revival in its call to modern man. The leaders of the

Muslim countries accepted this advice without question. More than a century has passed since then but although all Muslim countries have adopted the Western educational system as their own, they remain poor, weak and backward. In almost every case, the westernization of the Muslim world started with the army. Correctly it was assumed that to defend themselves, the Muslim countries required modern weapons. But as a result, not only beneficial modern weapons were borrowed but also along with them, western uniforms, western music and western military protocol. In Ottoman Turkey, these reforms were an integral part of the *Tanzimat* movement a century and a half ago. But despite the frantic westernization in one area of life after another, 19th century Turkey remained weak and backward, suffering one military defeat after another until only a decade after the assumption of power by the "Young Turks", who were committed to modernization and secularization, the entire Ottoman Empire was wiped off the map and the Khalifate abolished by Mustafa Kamal Ataturk. Despite westernization and sophisticated weapons bought from foreign countries, the Arabs are helpless against the imperial might of Israel. Yet the orientalists and modernizers insist that the Muslims are weak because they are not westernized thoroughly enough and prescribe another overdose of the same harmful diet. Those who merely imitate and not create, those who are always passive receptors instead of active givers, are defeated in the inevitable course of events because their initial position is one of failure. The call of Islam to modern man can succeed only if it

proceeds from a position of strength, independence and self-confidence.

Why is westernization so attractive to the Muslims as it is for everyone else? It is irresistable because it is easy. Contemporary civilization is based on self-indulgence while that of Islam require sacrifice, altruism, discipline, self-control and endurance which are difficult. But self-indulgence leads to decadence and decline while the opposite qualities, which Islam demands, lead to superior strength, unity and virtue. If practiced in its right spirit, Islam leads to social integration. Self-indulgent materialism leads to social disintegration and ultimately collective suicide.

That is why the wholehearted adoption of transcendental absolute theology, morality and law is the only hope for modern man's survival. Why Islam and not other religions? Hinduism, in which modern youth exhibit so much interest, is based on the caste-system and the exclusion of all outsiders from its fold which is utterly incompatible with human brotherhood. Buddhism has for its ideal the monk and the monastery and a complete non-concern with all worldly problems. Like Hinduism, Judaism rigidly excludes on principle from its fold non-Jews who are looked down upon with contempt. Christianity can never fulfil the needs of modern man because it officially accepts secularism and nationalism and offers no solution to social, political and economic problems.

What are the advantages and social benefits of the unquestioning acceptance of transcendental morality and law over relative secular systems? The prime

advantage is the obedience to justly constituted authority. Modern man desperately need a Supreme Authority for reference to distinguish between what is good and what is evil, what is right and what is wrong, what is beautiful and what is ugly. This does not mean totalitarian dictatorship but the Rule of Law in its highest sense. Only the Divine law of the *Shariah* is impartial and just ; where ruler and ruled, rich and poor, young and old, celebrities and ordinary anonymous folk are equally subjected to its jurisdiction. It is the *Shariah* of God and not the ruler or the people who are sovereign in an Islamic state and the ruler retains the right to his power to govern only in so far as he upholds and enforces it. Only Divine, transcendental law can command respect, reverence and unquestioning obedience. Secular law cannot possibly do this for how can people respect what may be rejected by a vote of the people as obsolete tomorrow? In the modern world, all authority is defied ; children rebel agains parents, students against teachers, workers against their employers and people against the Government. Under such anarchy, civilization cannot continue to exist.

The authority of the *Shariah* proceeds from Almighty Allah. Thus it is feared, esteemed, loved and obeyed simultaneously. It combines the internal sanctions of fear of Allah and His retribution in the Hereafter with severe but just corporal punishments for violation of that law on which the health of the individual and society depend.

Secondly, the call of Islam to modern man is the call to stability and inward peace. A society based on

the precepts of fear and reverence for the Divine Law will not be troubled with crime, violence and lawlessness.[3] A society based on the precept of the Holy Prophet that Allah is not merciful to those who do not show respect for their elders and affection for their young ones will not have any problems of the "generation gap." Under Islamic law, the family, which is collapsing, will regain its health and strength as the foundation of the social order. Obedience to the Prophet's command that all intoxicants are unlawful can stop the curse of alchoholism and drug-addiction. In Islam, the *Shariah* is the objective, fixed, eternal authority giving stability and peace. Therefore the energies of a people need not be wasted in order to decide by democratic vote whether or not to legalize alchoholic drinks and intoxicating drugs, whether or not to legalize abortion for any woman who does not want to be pregnant, whether or not to legalize adultery and premarital intercourse in private between consenting adults, whether or not to pass laws curbing the practice of racial discrimination or whether or not religion should be separated from morality in the public schools.

An Islamic state would not have such problems as a Jewish pupil being given food to eat that is not *Kosher* or a Muslim girl being compelled to wear a mini-skirt and bareheadedness as part of a school's uniform. The principle of each protected minority and majority religious and ethnic group under the *Millat* system

3. "According to a Gallup poll just released, one-third of the residents of inner-city areas in the United States have been mugged, robbed or vandalized in the past year."—*United States Information Service News Summary*, Islamabad, January 17, 1973, Vol. II, No. 10, p. 2.

being allowed to perpetuate its own religion and culture through their own schools in their own autonomous communities would satisfy everyone.

Individually, Islam would bring a direction, meaning and purpose to life which materialistic cultures cannot provide ; an inward serenity and peace even in the midst of external frustrations and adversity which would greatly reduce the incidence of mental and nervous diseases and suicide as a leading cause of death. An Islamic culture would put an end to all the ugliness, vulgarity and obscenity which surrounds us—in architecture, dress, articles of daily use, arts, literature and entertainments. Materialism is a hideous disease which manifests itself in the aesthetic tastes and inclinations of the materialists. The Holy Prophet said that God is beauty and delights in the beautiful and therefore we should want to do everything beautifully. The ugliness of our present environment would be supplanted by beauty and this would greatly contribute to mental health and individual happiness.

Modern historians again and again tell us that history cannot repeat itself ; that we cannot reverse the trend of "evolution" and turn back to an earlier period. They say that a dead or dying civilization can no more be resurrected than a dying man can be returned to life. They ignore the fact that human civilization is an ideological rather than a biological phenomenon. It is possible to revive any civilization once those same values on which it was based again command the allegiance of large numbers directed by effective, capable leadership.

Unfortunately, this hope does not decrease the difficulties and obstacles of those workers for *Tabligh* who wish to summon modern man to Islam. How can Europeans and Americans be attracted to a faith which is being deserted in wholesale multitudes in the Muslim homelands for Western culture? How can non-Muslims have any respect for Islamic values if the Muslims daily show these nothing but contempt?

Muslims of this century have been raised and educated in non-Islamic environments under political, economic and social systems imposed by Western cultural dominance. Most educated and influential Muslims today have either acquired their training in the West or in Western-type educational establishments in their own countries. Thus it is only natural that to follow the Western pattern appears inevitable. Western cultural life is an integral part of their daily experience, because they see it dominant and in actual operation everywhere. On the other hand, the Islamic order, (especially in its political and economic aspects) exists nowhere today nor has it functioned in its entirety since the distant past. The ideal Islamic political, economic and social order in fact has not functioned for so long that for minds immersed in modern Western disciplines and philosophies, it is difficult to comprehend how socio-economic and political problems of today could be solved along these lines. Yet despite this, workers for *Tabligh* must uphold the ideal. Instead of harping on idealized political and economic concepts which today exist only in books and naturally make the Islamic order seem unreal and remote to the non-Muslim because there

is no probability for their implementation in the foreseeable future, Islam must be presented to the non-Muslim on the strength of its historical record as a concrete, tangible reality in the cultural life of the Muslims until the advent of Western imperial domination. We Muslims must assert the validity of the Islamic ideal as superior to that of Christianity and Western secularism on the basis of how effectively this was practiced during our past history, preferably taking examples from as recent times as possible.

It is often asserted by orientalists that the values and ideals of traditional Islamic civilization have no relevance, even for Muslims today because, like all non-European cultures, it was the product of an antiquated tradition of the pre-scientific age. They assert that only secularity is relevant to modernity, to change, to continual technological innovations, and their social consequences. Since the genuine Muslim is a traditional man, he can therefore have nothing of relevance to contribute to the daily life of the modern man. But despite the drastic environmental transformation brought about by modern technology, the basic human drives and needs remain unchanged. Therefore modern man is just as thirsty for the spiritual sustenance which alone gives life its meaning, direction and purpose as was his ancestors, even if he is not consciously aware of it.

It is the purpose for those who call modern man to Islam to awaken him to the urgent intensity of these needs, not only for the individual but for the whole of human society. Unfortunately, there remains another great obstacle in the path of a modern appreciation of Islam. Islamic civilization was not only remote

from modernity in the technological sense; it seems even more remote from the modern mind in its moral ideals, which cannot be appreciated by the secular man or even regarded by him as desirable. The spiritual ideals of Islam can be understood only by truly God-fearing people, who yearn for God's mercy and salvation in the Hereafter.

> Hazrat Rabi'a bin Haisham was a slave. After having been set free, he engaged himself in acquiring knowledge and in the course of time became the *Imam* and leader of the Muslims of Basra where he had settled. He used to undertake work only for the sake of Allah. One day he asked his wife to prepare a special dish. Since he was not in the habit of making demands for himself, his wife prepared the dish with great care and attention. Hazrat Rabi'a took the food when ready to a neighbour who was insane and not in possession of his senses and fed him with his own hands. The saliva was dripping profusely from the mouth of the afflicted man but Hazrat Rabi'a continued to feed him with pleasure. When Hazrat Rabi'a returned home, his wife complained bitterly that he had given the food which she had prepared with so much labour to a person who did not know at all what it was. Hazrat Rabi'a replied : But Almighty Allah knows it full well and that is all I care for."[4]

Those who wish to call modern man to Islam must make him understand and appreciate such virtue which is utterly foreign and incomprehensible to the materialist. By an effective presentation of the profound richness of Islamic culture as an historical actuality in the life of the Muslims until the recent

4. "Picture of Loyalty to Faith," *Yaqeen International*, Karachi, February 7 & 22, 1974, p. 228.

past, he must make the modern man appalled by the spiritual poverty in which he must live and long for a better life not limited to this world.

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Biography :

The Grey Wolf, the life of Kemal Ataturk, H.C. Armstrong, Capricorn Books, New York, 1961, pp. 324.

This biography stresses the depraved character, the immorality, the sordid private life and psychopathic tendencies which characterized the "Father of the Turks" from childhood through maturity and lasted throughout his life. Kemal Ataturk was the typical modern dictator who founded a typical modern totalitarian police state on a pattern all too familiar now-a-days. In his proper historical perspective, the life and works of Mustafa Kemal Ataturk represent the epitome of our gross, crass, materialistically minded age – nothing more. Unfortunately, the pattern of his regime and his methods have become the political ideal of most of the other "Muslim" countries.

The Autobiography of Malcolm-X, with the assistance of Alex Haley, Grove Press, New York, 1965, pp. 455.

A brilliantly written, honest and fearless story of how this most zealous crusader for the human rights of the black man in America climbed painfully from the poverty and degradation of his boyhood and from the abyss of a youthful criminal career to become one of the most ardent exponents of racial brotherhood as a result of his conversion to Islam.

The Children of Sanchez, The Autobiography of a Mexican Family, Oscar Lewis, Random House, New, York, 1961, pp. 499.

This is a true portrait of the Mexican proletariat. The father and each of his four illegitimately-born children of "free-union" wedlock, relate in absorbing detail their childhoods, youth and early adulthood in which the spiritual and moral poverty of their lives is far more appalling than the material

poverty. The degradation under which they are forced to live, their unused intelligence and talents and their frustrated ambition to achieve human dignity make depressing reading. The subjects of this autobiography repeatedly told the anthropologist to whom they related their life-stories by means of a tape-recorder, that if their experiences could serve as a warning and a lesson to others, then they would not consider their lives wasted.

Five Families : Family Life in Mexico Today, Oscar Lewis, New American Library, New York, 1959, pp. 318.

This study reveals in detail the degradation of Mexican contemporary family life and the cultural and religious distintegration under the impact of modern technology and the mass-media. It portrays a society in "transition", experiencing the shock of rapid cultural change and all the changes are for the worse. Most of the marriages are "free-unions" and none of the husbands and wives depicted here are faithful to their marital vows. Repeated adulteries and illegitimate children are the rule. The cultural, emotional and moral impoverishment of these families is far more shocking to the reader than the physical deprivations these poor people must endure.

Fiction :

Fathers and Sons, Ivan Turgenev, Bantam Books, New York, 1861, pp. 208.

In his main character, Bazarov, the young student, the author of this Russian classic accurately portrays the forerunner of the modern youth today in his nihilism and blind rejection of the past. Anti-religion, anti-morality, anti-culture and anti-family are his creed. The author of this story not only foretells the causes and consequences of the "generation gap" but also reveals the festering social sores of 19th century Russia which in the absence of anything better, made possible the 1917 Communist Revolution.

Doctor Zhivago, Boris Pasternak, the New American Library, New York, 1958, pp.456.

The background of this literary masterpiece is the Communist revolution in Russia. The theme is the struggle of the main characters of this story to escape from the dehumanizing regimentation and the reign of terror of totalitarian dictatorship. The aim of Dr. Zhivago's life is to preserve in the face of over whelming obstacles his individuality, integrity of character, religious faith and human dignity.

1984, George Orwell, New American Library, Signet Books, New York, 1948, pp. 251.
An appalling fictional account of life under a future modern totalitarian dictatorship where absolute regimentation and conformity is imposed by force, violence and terror and the degradation of culture and the human personality. This anti-utopian novel of the future was anticipated in many ways by the Nazi, Fascist and Communist regimes.

Brave New World, Aldous Huxley, Modern Library, Random House, New York, 1932, pp. 201.
Another anti-utopian novel of the future where the absolute triumph of technology and the benevolent but ruthless totalitarian state results in the total mechanization and regimentation of the human race and the exclusion of nature, religion, art, family and all higher ideals and values from the consciousness. People doped up in narcotic bliss with the drug—**Soma**—babies nurtured in scientific laboratories in bottles, complete sexual promiscuity and the last limits of luxurious self-indulgence are the characteristics of this "Brave New World", many of which have already come true today.

Poetry :

Collected Poems, (1909-1935) T.S. Eliot, Harcourt Brace & Co., New York, 1936.
As those gifted with artistic talent are more perceptive and sensitive than others, poetry can be a far more eloquent and moving mode of expression than factual prose reflecting

the evil of the prevailing materialistic outlook and its devastating consequences upon the soul. Perhaps no contemporary Westerner has dealt with this theme more poignantly than the late English poet, T.S. Eliot (1888-1964) especially in his three masterpieces—"The Wasteland," "The Rock," and "The Hollow Men" which were all written during the early 1920's and inspired by the moral and social decadence which followed in the wake of the first World War.

Drama :

After the Fall, Arthur Miller, Penguin Books, London, 1964, pp. 121.

This upsetting drama, written by America's most brilliant living playwright, in its main character, Maggie, is a fictional account of the tragic emotional disturbance of Marilyn Monroe which led to her suicide. On a larger more general scale, this play exposes the tortured soul of a beautiful young woman living in a godless society.

Racial Discrimination and Atrocities : Past and Present :

Black Boy : A Record of Childhood and Youth : Richard Wright, Harper & Brothers, New York, 1945, pp. 228.

This is a heart-rending autobiography by one of the leading contemporary American writers of African origin. Here the human degradation, always rampant in the modern urban slum, is compounded with racial discrimination. The terrible childhood and boyhood experiences which he endured and crippled the author's character for the remainder of his life and made him grow up as a very angry and embittered man, still exist in the black ghettos of large American cities today, in the North as well as the South.

Growing Up Black, edited by Jay David, Pocket Books Inc., New York, 1968, pp. 257.

The impact of racial discrimination on the childhood experiences of 19 black Americans from the days of slavery, the extreme poverty and deprivation of the tenant farm in the

South to the modern urban slum ghetto of the North—are an exposure to the deep physical and emotional wounds, terror and ugly feelings, devastating enough for adults but unspeakably horrible for children. This biographical anthology is a history of cruelties, both gross and subtle, desperately endured and courageously overcome in the hope of surviving the appalling degradation and humiliation and securing human dignity.

Naught for Your Comfort, Trevor Huddleston, Collins, London, 1956, pp. 256.

This is a personal account of *apartheid* or the official policy of racial discrimination in South Africa as the author, who is an Anglican priest, experienced it while living in Johannesburg from 1945-1955. It is a very touching experience of the blight on the lives of real human beings suffering from the effects of a policy, to quote the late Minister of Native Affairs, Dr. Verwoerd: "There is no place for the native blacks in European South African society above the level of certain forms of menial service."

People of the Deer, Micheal Joseph, New York, 1952.

This is a true and shocking account of how Canada's Caribou-Eskimos were deprived of their only source of livelihood —the caribou deer herds—by greedy white hunters and exploiters for quick commercial profit and then left to die of starvation. In 1952 only 50 memhers of this Eskimo tribe were left. There was no woman survivor. "It is thought that this would be the last of their generation and that they have reached the journey's end."

The Patriot Chiefs : A Chronicle of American-Indian Resistance, Alvin M. Josephy Jr., Viking Press, New York, 1961, pp. 364.

The blackest page of American history is the official and systematic dispossession, degradation and extermination of the American Indian. This book is the biography of nine great patriot chiefs, possessing exceptional qualities of leader-

ship and courage who resisted and valiantly fought back under hopeless odds for the survival of their people or at least an honourable death.

Hiroshima: John Hershey, Modern Library, Random House Inc., New York, 1946, pp. 118.
The story of six Japanese in different walks of life who survived the explosion of the atomic bomb over Hiroshima (August 6, 1945), the most horrible of all American atrocities and the epitome of the appalling modern concept of "total war."

I Survived Hitler's Ovens, Olga Lengyel, Ziff-Davis Publishing Co., New York, 1947, pp. 188.
The unspeakably horrible account of a Czech woman's experiences in a Nazi concentration camp (1944-1945) and her narrow escape from almost certain death.

The Gulag Archipelago, Alexander Solzhenitsyn, Harper & Row Publishers Inc., New York, 1973-1974, Vol. I, pp. 660, Vol. II, pp. 695.
An account of the reign of terror unleashed by the Communist regime in the U.S.S.R. from the secret police, purges, arbitrary arrests and brutal secret executions of millions of innocent people. The purges, "liquidations," physical and psychological tortures and horrible conditions in the Russian prisons and slave-labor camps under Lenin and Stalin from 1918 to 1956 are related in graphic, vivid and harrowing detail from the personal experiences of one of Russia's most brilliant writers, a Nobel-Prize winner who, because of this book, was forced to go into exile. I recommend this book to all those Pakistanis and Arabs of Muslim origin who are misled by Communist propaganda from Russia and China that Marxism offers the best solution to political, economic and social problems of the so-called "developing" countries.

The Spanish Inquisition: Henry Kamen, The New American Library, New York, 1965, pp. 334.
Religious intolerance, racial persecution, censorship, political

despotism, economic tyranny, destruction of all independent opinions, torture and oppression—the Spanish Inquisition employed all of these—and more. During its reign from 1478 to 1834, millions of Jews and Moors were expelled from Spain and countless others first forced to convert to Catholicism and then ruthlessly persecuted because of their ancestry. The suppression of "heresy" and non-conformists by force and violence by the Inquisition—one of most terrible institutions in history—incited hatred against the Church in the minds of the people of Europe and was one of the chief reasons for its corruption and downfall.

The Malleus Maleficarum, Heinrich Kramer and James Sprenger, Dover Publications Inc., New York, 1971, pp. 278.
For nearly three centuries, *Malleus Malificarum* (The Witches' Hammer) was the professional manual for witch-hunters. This work, by two of the most famous professional torturers of the Inquisition, expresses the intensity of this unique product of the European medieval mind, given full sanction by the Bull of Pope Innocent VIII in 1484. This manual, which has probably been responsible for the deaths of more innocent people than any other book in history, turned the intellectuals in Europe against the Church and made them equate Christianity (and by analogy, all other religions) with superstition and fanaticism and brought about the eventual secularization of modern Western civilization.

The History of Torture: Daniel P. Mannix, Dell Publishing Co., New York, 1964, pp. 221.
A brief, but concise, lucid, readable and thoroughly documented history of man's inhumanity to man, recounting in detail the prevailing methods of torture used from earliest historical times to the present. Although there are sidelights on the methods of torture used by all peoples—primitive and civilized—throughout the world, the main emphasis is on the history of brutality in Western civilization. This book explodes, once and for all, the myth of "progress." The author confirms

that the use of torture for gaining "confessions," for punishment, coercion and terror, is more common in the world today than it has been for more than a thousand years.

Institutions:

Break Down the Walls : American Prisons: Present, Past and Future, John Bartlow Martin, Ballantine Books, New York, 1953, pp. 310.

This is a detailed study from first hand observation and interviews with convicts from all walks of life, of the dehumanizing horror of the modern American prison, the depravity and degradation which often renders the convicted criminal far more dangerous after his release than before his arrest.

Asylums : Essays on the Social Situation of Mental Patients and Other Inmates : Erving Goffman, Anchor Books, Doubleday & Company Inc., New York, 1961, pp. 386.

The subject of this work is the sociology of the modern American State Mental Hospital and how mental patients attempt to make their lives more bearable. The psychological cruelties, and the triple deprivation of incarceration, dispossession and regimentation often inflict more damage to the individual inmate than the disease itself. The author proves that the modern mental hospital's real purpose is not medical treatment for the patients but coerced exile and punishment by relegating these individuals to the meaningless life inside the institution as social outcasts. The dehumanizing horror of the mental institution is highlighted by comparing its similarities to life in prisons, concentration camps, monastaries and merchant sailors aboard ships at sea.

Home Life : A Study of the Callous Treatment of the Inmates in Homes for the Aged, Dorothy Rabinowitz and Yedida Nielsen, Macmillan, New York, 1971, pp. 192.

One of the blackest stains on the face of modern Western civilization is its cruelty to the aged and their callous, inhuman treatment in old-age homes where they are committed

involuntarily by their unfeeling children to be cast away by society to die. The daily life of old-age homes in America, dramatized here in all its cruelty and dehumanizing horrors, is entirely the result of the hostile attitude of modern society against the aged and its worship of youth. The inmates of these homes are condemned to regimented lives of loneliness and meaninglessness for the unpardonable crime of having grown old.

Social Disintegration:

The Waste-Makers, Vance Packard, David Mckay Company Inc., New York, 1960, pp. 340.

An appalling example of the luxurious extravagance, self-indulgence and prodigious waste of resources, both natural, material and human, caused by the thorough-going commercialization of every aspect of American life, resulting in depletion of vital natural resources and cultural decadence. Waste has become a virtue in American business and industry which determines its advertising propaganda and fraud perpetuated on the public in the name of "product death" through "planned obsolescence." This American social critic shows how the philosophy of waste has become an integral part of modern life which threatens our survival.

Sins of their Fathers, A Study of Juvenile Delinquency in New York City, Margorie Rittwagen, Houghton Mifflin Company Boston, 1958, pp. 264.

This book is a study of child-crime in New York City and its causes and consequences, by the staff psychiatrist, Children's Division, Domestic Relations Court in New York. The sordid lives of these children in their broken homes and disintegrating families, in school, on the street and in reformatories for the delinquent are thoroughly described. Says the author: "I have seen by the hundreds, miserable youngsters, weak, fearful, inadequate, drifting children—without roots, without beliefs, without interests, without ambition—"empty" kids living empty lives. In a gang, they might be noisy and

aggressive but alone, they have the defeated, beaten air of the very old, the very discouraged, the very hopeless.

The Sexual Wilderness, Vance Packard, David McKay Company Inc., New York, 1968, pp. 529.
A probing, thorough and fully documented study of the modern "sexual revolution" in America with its tremendous increase in premarital sex among the young people, marital infidelity, the impact of the new contraceptive methods, the rise in divorce rates, the confusion of the sexual roles of men and women and the appalling absence of any accepted standards or norms of sexual morality in this permissive society where almost "anything goes."

Psychopaths, Alan Harrington, Simon and Schuster, New York, 1972, pp. 288.
A prophetic and terrifying study of the internal conditions of American society that have produced a new generation of psychopaths. No longer limited to the strictly clinical psychiatric definition of mental abnormalities, psychopathy has become a virtual way of life in many modern Western countries as the "New Man" behaves impulsively with no conscience, scruples, morality or religious restraints to inhibit him.

Future Shock, Alvin Toffler, Bantam Books Inc., New York, 1970, pp. 561.
"Future Shock" is about what is happening today to people and groups who are overwhelmed by the rapid Change brought about by technological innovations. Change affects consumer products, politics, economics, our organizations and institutions and even our patterns of family life, friendship and love. The emerging super-industrial society is characterized by the death of Permanence and the worship of Change. New business practices, life-styles, frivolous sub-cultures and the absence of family ties and enduring human relationships—the modern nomad without ties to any place or any people—

a society where there is no such thing as respect for authority, laws, morality, values, standards, norms of behaviour or conduct because everything is temporary. This is one of the most frightening and appalling of all modern best-sellers—a faithful portrait of a godless civilization.

The Coming Dark Age, What will Happen when Modern Technology Breaks Down, R. Vacca, translated from the Italian by J.S. Whale, Doubleday, New York, 1973, pp. 221.

Convincing, frightening study, showing how all the major systems on which the maintenance of our civilization depends—mechanized transportation, industry, electricity, garbage disposal systems, postal services, and the mass-media of communication are all hopelessly overloaded. The author predicts that the catastrophe will occur some time between 1985 and 1994 beginning in America or Japan. A revelation to all those who are deluded that modern technological civilization is invincible and indestructible.

Man Alone, Alienation in Modern Society, edited with an introduction by Eric and Mary Josephson, Dell Publishing Co., New York, 1962, pp. 592.

This is a collection of essays by such eminent writers as Marx, Fromm, Mumford, Mills, James Baldwin, Dostoyevsky, Bettleheim, Whyte and numerous lesser known essayists to cover the theme of alienation. Modern man, alienated from nature, from God, from his community in an increasingly mechanized, atomized and depersonalized world, is too often unable to achieve in emotionally satisfying identity and a meaningful relatedness to other people. All the essays of this book on different aspects of the problem, highlight this agonizing dilemma of modern technological society.

Islam:

The Holy Quran, translation and explanatory notes by Abdul Hamid Siddiqui, Islamic Book Centre, Lahore, 1975.

This is the best Quranic translation with commentary available

in English. The translation of the Text, which appears side by side with its Arabic original and makes good use of Marmaduke Pickthall's much earlier translation without commentary, is in tolerable English, thoroughly comprehensible to the modern reader and this in itself is an achievement since neither English nor Arabic is the author's native tongue. Despite this inherent disadvantage, the commentary is clear and illuminating, its chief merit being that the author does not seek to impose upon the reader his own ideas or interpretations, as many previous commentators have erroneously done, but is content with giving the standard orthodox views of the well-known classical interpreters in modern English, mostly from Arabic and Urdu sources.

Al Jami us-Sahih, Imam Muslim bin Hajjaj, English translation and commentary by Abdul Hamid Siddiqui, Shaikh Muhammad Ashraf, Lahore, 1971-1975, 4 Vols., pp. 1, 613.
This is a faithful and accurate rendition with excellent explanatory notes of the second most reliable source of Hadith, the best English translation of Hadith available to date which for the first time makes this valuable and indispensable work available to the English-speaking reader who lacks knowledge of Arabic.

Le Prophete de l'Islam, Vol. I, son vie, Vol. II son oevre, Dr. Muhammad Hamidullah, Libraire Philosphique, J Vrin, Paris, 1959, pp. 741 (in French language only).
This is the best contemporary biography of the Holy Prophet in any European language to date.

Ideals and Realities in Islam, Seyyed Hossein Nasr, George Allen & Unwin Ltd., London, 1966, pp. 184.
This is the best English book in print on the teachings, practices and historic consequences of Islam on believing Muslims and their culture by one of the most profound students of of Islamic culture in Iran today. It concisely, lucidly and in a faultless, dignified, beautiful English style, covers the Islamic concept of faith, Prophethood, the Quran as the literal word

of God, the Sunnah and Hadith, the Shar'iah and the development of Islamic jurisprudence, Sufism (mysticism), and the relationship between the two great branches of the Faith—the Sunni and the Shi'ah. The author is implacably opposed to modernism and the secularization of Muslim societies and shows with irrefutable arguments why the devotional practices and institutions of historic Islam and their intrinsic, permanent value in the world of today, must not be tampered with.

The Four Pillars of Islam, Sayyed Abul Hasan Ali Nadwi, Academy of Islamic Research and Publications, Lucknow, 1972, pp. 286.
This is the best modern work to date in a thorough exposition of the supreme necessity and enduring spiritual value of Islamic worship: *Salat*, *Zakat Saum*, (fasting) and *Haj* which has succeeded in putting into contemporary language all the most important and relevant ideas al-Ghazzali and Shah Waliullah expressed on this subject. Since it also contrasts similar acts of devotion in Judaism, Christianity, Hinduism and Buddhism, it is of special value to students of comparative religion.

The Sacred Journey, Ahmad Kamal, Duell Sloane and Pearce, New York, 1961, pp. 93.
A comprehensive and reverent description in English and Arabic of the meaning and eternal value of the rituals of *Haj*. Besides describing the rituals, stressing the shortcomings of modern Muslims that make the *Haj* today much less than it should and can be, this work has special value for students of comparative religion.

The Road to Mecca, Muhammad Asad, Simon & Schuster, New York, 1954, pp. 400.
A moving, beautifully written account of the author's conversion from Western civilization to that of Islam, his rejection of Judaism, Zionism and the materialistic environment in which he was reared in his native Austria as well as a fascinating account of his travels in Egypt, Syria, Palestine,

Arabia and Iran between 1922-1932, showing his abhorrence for the depersonalized civilization of the West and his love for the Islamic way of life as he experienced it during his journeys in the Middle East.

Islam: its Theology and the Greek Philosophy, Muhammad Muslehud-din, Islamic Publications Ltd., Lahore, 1974, pp. 189
This book is an extremely enlightening exposition of the harmful influence of Greek philosophy on the Muslims in the earlier stages of their history. It lucidly describes how the study of Greek philosophy fostered numerous heresies and schisms within medieval Muslim society and exposes the errors of the Mutazilites, the Batinites, the pantheists among the Sufis, and the extremists among the Shi'ah. Of special interest to the student of this subject is the author's illuminating comparison of the Mutazilite heresy of the past with the modernists of today.

Ideology of the Future, Muhammad Rafi-ud-din, Din Muhammadi Press, Karachi, pp. 424.
In his brilliant and convincing refutation of such materialistic philosophers as Marx, Freud, McDougal and others, the author insists that Islam be the ideology of the future because it alone thoroughly satisfies the innate emotional and intellectual demands of human nature for Ultimate beauty, goodness and Truth.

The Encounter of Man and Nature, Seyyed Hossein Nasr, George Allen & Unwin Ltd., London, 1968, pp. 151.
A scholarly criticism of the philosophy of modern science and technology from the Islamic viewpoint. The author is convinced that a correct appreciation and application of Islamic ideals and values is the only way to restore the harmony between man and the natural world and create enduring peace on earth.

Science and Civilization in Islam, Seyyed Hossein Nasr, The New American Library, New York, 1968, pp. 384.

This is the first work in English to deal with the history, goals, ideals and achievements of Muslim science from the Islamic viewpoint which, although having a significant impact on medieval European learning, was very different from science as we know it today. A detailed description follows in the succeeding chapters upon all the varied sciences as developed by Muslims—theology, philosophy, mysticism, alchemy, astronomy, mathematics, medicine and sociology—all conceived in a unified concept of knowledge which, although achieving considerable progress in all these fields, never rose in open revolt against the established religious, moral and social order that created such revolutionary upheavals and disintegration in the West. The author is of the opinion that the sciences as historically developed by the Muslims should not be regarded merely as a forerunner of modern science but even today can and should be developed as an *alternative*.

Revolutionary Strategy for National Development, Ebrahim Ahmad Bawany, Muslimnews International, Karachi, 1970, pp. 154.
This is the only book in English to my knowledge which adequately deals with economic development from the Islamic viewpoint. After condemning the malpractices of the Western economic systems and their applications, the author shows how economic development can proceeed (in Pakistan specifically) in conformity to Islamic ideals. Unlike the purely theoretical books dealing with Islamic economic concepts which make them seem unreal, remote and impracticable, the approach of this work is positive, and constructive.

Caravan : the Story of Middle East, Carleton S. Coon, Henry Holt & Co., New York, 1951, pp. 376.
Here, the author, who is an American anthropologist, gives us a very interesting readable account of many aspects of the Muslim way of life in Western Asia under Ottoman Turkish rule. This book is valuable because it presents Islam, not as a mere abstract theory remote from practical life but as a living historical and cultural reality in the lives of the various

Muslim peoples.

Saviours of the Islamic Spirit, Abul Hasan Ali Nadwi, Academy of Islamic Research and Publications, Lucknow, Vol. I, 1971, pp. 412; Vol. II, 1974, pp. 350.

These volumes portray through a considerable body of detailed research and profound study of the original sources, the tale of heroic, inspiring struggle of the great *Mujadiddin* of Islamic history to preserve and propagate an unadulterated Islam aganist the obstacles of external threats from without and deviations because of the influence of foreign cultures, innovations, and sectarian tendencies. The biographical sketches include such luminaries as Khalif Umar ibn Abdul Aziz, Hasan al-Basri, Imam Ahmad ibn Hanbal, Imam al-Ghazzali, Shaikh Abdul Qadir Jilani, Sultan Salah-ud-din Ayubi, Maulana Jalal ud-din Rumi and Imam Ibn Taimiya. Of special interest are the sections dealing with the devastating Mongol invasions, the conversion of the savage Mongols to Islam and the development of the Sufi orders in India. The lives of these *Mujadiddin* and *Mujahidin* demonstrate to Muslims and non-Muslims alike the marvellous integrity and nobility of character in the readiness of these heroes of Islam to sacrifice everything for the preservation of the Islamic faith in its pristine from. This is the type of man who is as essential today and tomorrow, as he was in the past, for a future Islamic revival.

Purdah and the Status of Woman in Islam, Sayyid Abul Ala Maudoodi, Islamic Publications, Ltd., Lahore, 1972, pp. 231.

Purdah (*Hijab*) or the segregation of the sexes has long been the most sharply criticized aspect of Islamic society since it is a point of acute conflict between prevailing Western and traditional Islamic cultural values. Maulana Maudoodi, with strong and convincing arguments, staunchly upholds the necessity for the preservation of this distinctive Muslim institution in the contemporary world while demonstrating with many concrete illustrations the depravity Western norms of sexual behaviour

and the position of women lead to, both in Europe and America and in the "developing" Muslim East.

Islam and the Plight of Modern Man, Seyyed Hossein Nasr, Longman Ltd., London, 1975, pp. 161.
Here is a profound and lucid analysis of the destructive forces of "modernism" and the havoc it has wrought in Muslim lands in particular and Asia in general, underscoring the present plight of today's Muslim who must live in two civilizations simultaneously, each conflicting with the other. The causes of the increasing degeneration of Western civilization are exposed and the author correctly diagnoses the malady and prescribes the only effective remedies. The detailed chapter on "Islam in Persia Today" is especially well done.

Islam Today, Sayyid Abu Ala Maudoodi, Students Publication Bureau, Karachi, 1968, pp. 70.
A concise and lucid analysis of the plight in which the Muslims find themselves today, the historical causes and consequences of Islam's temporal decline, under the monarchies and their cultural and political downfall under European imperialism. The tragic consequences of the present rulers of "Muslim" lands craze for westernization at all costs on the apathy of the Muslims today, serve as an ominous warning that present trends must not be allowed to continue.

Come, let us Change this World, Sayyid Abul Ala Maudoodi, selected, edited and translated by Kaukab Siddique, The Islamic Party of North America, Washington, D.C., March 1972, pp. 151.
This is a selection from various writings of Maulana Maudoodi which first criticize Western thought and culture, then expose the appalling defects and shortcomings of modern Muslims and then present the teachings of Islam, stressing its social, economic and political aspects and finally offer a blueprint for revolution to establish a universal Islamic order.